

100

Religio-Philosophical Journal

J. R. FRANCIS, EDITOR, PUBLISHER AND PROPRIETOR.

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RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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Religio-Philosophical Journal.

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A SEARCH AFTER GOD.

Is an infinite, intelligent God a Possibility?

NUMBER TWENTY TWO.

Through several numbers of the JOURNAL, we have endeavored to prove that design in nature indicated no existence of a God, a Universal Designer, omnipotent, omniscient, and omnipresent. The human mind is ever querying in regard to that First Cause. Man desires to know something in regard to his origin, as well as his final destiny. Darwin, Agassiz, and many others have labored assiduously to determine the origin of species, but have been unable, as yet, to demonstrate their position; the result is a manner satisfactory to the human mind. Theorizing is very beautiful, and it is by this method that we arrive at truth. Without reasoning in regard to that which is unseen, unknown to us, we never could come to a correct conclusion in reference to anything. The answer to any problem is given by us, until reason makes it valid to our senses, and then we rejoice in our success. To solve the great mystery of creation as to the existence of a God, is a problem, grand in its nature, and eminently well calculated to bring into action the higher powers of the mind. This problem, which is so exceedingly obscure, should require no solution—it should be tangible to the senses. God the Creator, the Builder, the Architect of the Universe, the Engineer of throbbing, moving worlds, seemingly, as if not to be hid from mortal ken, that his children can not even recognize his own existence. To say the least, it is an absurd question. God, if he exists, recognizes us as his children. And while he possesses all power, does not possess power enough to make himself known; possessing all wisdom, he has not enough of it to make himself visible to the senses of his children; being omnipresent, still recognized by no one. These facts are stubborn things. However, the possession of all power, all wisdom, and being omnipresent would not convey the idea that he could do all things, or that all things are possible with him. The fact, then, that these conditions exist in reference to God, places us somewhat in a perplexing condition, and we hardly know which way to now direct our course.

Here are four attributes that it is said God possesses:

- 1.—Omnipotence.
- 2.—Omniscience.
- 3.—Omnipresence.
- 4.—Prescience.

Now, possessing these attributes, his being firm, or not; or has he intelligence without sense, and sense without the organs of sense. If he is his power and wisdom manifested? Here is the organic structure of man; it is within it evidences of a design, and where is the designer? Man does not possess all power, nor infinite wisdom. The question naturally arises, how can God exist, possessing the attributes above, and still be unknown to humanity? Wherein is his power, his wisdom, etc., manifested? Can he see without eyes, talk without the organs of speech, and move without the members of the body that distinguish man? Being omnipresent, we can infer that he never moves. Possessing all power, he is not compelled to exert any of it; being omniscient, he has no necessity for organs of speech. Here, then, this question to a certain extent, is solved. Possessing everything, all qualities in an infinite degree; it is not necessary for him to manifest himself, for he can acquire nothing by so doing. Now, in what relation would he stand to the Universe, to the realm of matter. Matter we know

exists, and outside of that, our eyes, ears, and sense of feeling, fails to detect anything. God is independent of matter, or he is not. He is a part of matter, or he is not. If independent of matter, he can not be omnipresent. If he is not a part of matter, then he does not possess all power, for in the human organization we see power manifested. So far, then, our pathway is clear. Now, all must take one of these positions.

- 1.—That God is independent of matter.
- 2.—That God is a part of matter.
- 3.—If a part of matter, man is a part of God.

4.—If independent of matter, he is an individuality.

5.—If omnipresent, he is a part of matter, and is without form, only as matter takes form. If, then, he only has form as matter takes form, he has mind, senses, etc., only as they are developed through organized matter; and when existing in unorganized matter, he has neither form nor intelligence.

Now, man has voluntary and involuntary forces. The motion of the heart, lungs, stomach, etc., are involuntary;—that is, they perform their functions without any effort of the will. This peculiarly exists throughout the whole Universe. There are involuntary forces in nature, as well as in man, and they are inherent in matter, and act independent of intelligent mind. The involuntary forces in man develop the voluntary, i.e., the lungs, blood, liver, etc., build up the voluntary forces, which in turn, must cater to the whims of the involuntary, and are under the control of the will. I lift the hand—that is a voluntary force brought into action by the mind—hence the name.

Now, admitting a designer existing in the air, and the designer possessing two eyes, two hands, two feet, and two brains, and besides, voluntary and involuntary forces, then, to complete the analogy, the designer of man, must possess all these characteristics;—hence, must have voluntary and involuntary forces; hence, resembles man. It can not be otherwise: If God exists as a part of matter, he does not see, think, hear, or feel, and possesses nothing but involuntary forces, which act precisely on the same principle that the lungs, blood, kidney and liver do. As the involuntary forces develop the physical organization, unfold it, give elasticity to the step, brilliancy to the eye, and vigor to the brain, so do the involuntary forces of nature develop the voluntary and involuntary powers of man.

Now, if God is independent of matter, his involuntary powers have nothing to do with the creation of man. It is the voluntary forces of the body that build the house, construct the engine, dig canals, etc., while they in turn are nourished and sustained. God, if connected with matter, has only involuntary powers, and they are what we call the inherent forces of nature, hence, there is not any God, man, sea, bears, or feels, or directs anything by his voluntary effort. Now, which "horn of the dilemma" will you take? Supposing God to be independent of matter, then he is not omnipresent;—hence is an individualized being; and such would be the case, supposing he exists as Boucher says—"Although he is not present, he resides in heaven, and the Divine Influence permeates the Universe."

Now, we do not care to criticize Boucher's position. His sermons teach anything—everything. You can find in them the darkest and most damnable orthodoxy, and the most liberal teachings. But he makes God, in this extract, what we take from a sermon, a personal being. But we will proceed.

Now, which position do we assume? Not any, as yet. We advance these ideas, and if you are of a reflective temperament, they will excite within your mind a great deal of thought. By and by, our ideas of God will be unfolded.

But how can God be independent of matter, without being personal in his nature? If an object is not diffused, it must be embodied, contracted—it cannot be otherwise. If God is diffused throughout the whole universe, he can not see, cannot hear, cannot feel. How do we know? Why do we come to that conclusion? Because, being omnipresent, if he can see, he is all eyes; if he can hear, he is all ears. Hence, we can infer that, if omnipresent, he can neither see, hear, nor feel. Then we can come to these conclusions:

RECAPITULATING.

- 1.—If God is omnipresent, he is a part of matter.
- 2.—Is without form.
- 3.—Has only involuntary powers.
- 4.—Only takes form as embodied in vegetables, animals, and man.

5.—Cannot see, hear, or feel.

6.—Has no intelligence to conceive.

7.—His involuntary forces act, just as the lungs, kidneys, and blood do, independent of the will.

8.—His involuntary powers are the inherent forces of matter.

9.—His involuntary forces tend to produce vegetables and animals, just as naturally as the stomach digests food.

10.—He possesses no voluntary power, only as developed in men and animals.

11.—Man derives everything he possesses from matter. If he, exhibiting evidences of a design, is proof of a designer, this omnipresent God must have conceived him. He must have thought of him before he created him—otherwise no design. Hence he is all eyes, if he can see; all ears, if he can hear; all mind, if he can conceive. Being omnipresent, the design which he must have been omnipresent, or one part of his mind was thinking, while other parts were quiescent.

12.—Then, if God is omnipresent, he is deaf and dumb, blind and without form; yet has powers to conceive and work just as naturally as the lungs, blood, liver, stomach and kidneys do.

13.—You can trace all designs in nature to the mind of the designer. If man is the result of a design, you should be able to trace him to the mind of

the one who conceived him. If God conceived him, you should be able to trace him to his mind, for all works are first conceived in the mind, and exist there before brought into existence.

14.—If God conceives, arranges, and plans his works, he must see through the instrumentality of eye, hear through the instrumentality of ear, and conceive through the instrumentality of mind; hence, is a personal being, and resembles man.

15.—The hullstone is formed through the involuntary forces of Nature, and is made a perfect sphere—bearing evidence of a design.

16.—Man takes advantage of these involuntary powers of Nature, and uses them. He causes them to produce the golden fields of grain, to bring forth the flower with rainbow-tinted hues, and do many other wonderful things.

17.—The power to conceive is attended with thought. Thought points to mind for its origin. All thought that man knows anything about, is in organized, individualized mind; hence, if the analogy holds good, God must have an individualized mind, and, therefore, is a personal being.

18.—If there is an infinite, omnipresent mind, that thinks, that conceives, it must resemble, in essential qualities, the mind of man that thinks and conceives.

19.—Hence, there is an infinite, omnipresent mind that thinks and conceives, and finite minds that think and conceive also. The finite minds are encompassed or absorbed by the infinite. We know that the finite mind thinks and conceives, but we do not know that the infinite mind does.

20.—If God is infinite, he has an infinite mind. You cannot think it. Where, then, is room for finite minds, unless they are a part of the infinite mind?

21.—When the human mind conceives, the thought takes the form of the object conceived. You cannot think of a house without the thought taking the form of one. If God conceives anything, how can it take form in his mind, when it is infinite. Can anything have form, that fills all space? Can God conceive, when there is no limit to his conceptions? Think, when there is no limit to his thought? How can he conceive or plan the organic structure of man, without first having a conception of him within his mind?

22.—Thought has limits in finite minds. Plans and conceptions, there, have limits also. It is not as impossible for an infinite mind to have thoughts limited, as it is for a finite mind to have unlimited plans, thoughts, or conceptions?

To be continued.

NEW-YEARS GREETING.

Fall knee-deep lies the winter snow,
And the cold winds are wafting along
Toll ye the church-bell and sing
And tread softly and speak low,
For the old year lies on its side,
Old year, you must not die;
You came to us so readily,
You lived with us so readily,
Old year, you shall not die.

He lieth still: he doth not move:
He will not see the dawn of day.
He hath no other life above.
He gave no friend, and a true love,
And the New Year will take him away,
Old year, you must not go.
So long as you have been with us,
So long as you have seen with us,
Old year, you shall not go.

How hard he breathes over the snow
I heard just now the crowing cock.
The shadows flicker to and fro:
The cricket chirps and the light burns low:
'Tis a weary twelve o'clock.
Shake hands, before you die,
Old year, we'll dearly love you:
What is it we can do for you?
Speak out before you die.

His face is growing sharp and thin.
Alack! it is growing thin.
Close up his eyes, and let him sleep:
Step from the corpse, and let him be
That standeth in its place,
And waiteth for the door.
There's a new foot on the floor, my friend,
And a new face at the door, my friend,
A new face at the door.

—Tennyson.

Preceded by a season pregnant with results, and one of remarkable softness, gentility and beauty, the New Year has dawned upon us. The experiences of the past, beaming with no uncertain lustre, send forth their acclimating rays in advance, and ere the New Year dawned upon us, they had deposited therein the seeds of truth, and now in full bloom, they radiate the grandeur of the Harmonical Philosophy.

The present prepares the future for our reception, dresses her in gaudy colors, surrounds her with all the attractions of art, and when she steps forth, instantly only recognizes the object of their own creation. Then the present creates the future; prepares it for the reception of the advancing hosts, and builds first that send forth their genial warmth to gladden the hearts of those who are marching to the music of old Father Time.

The New Year, in a dress of russet brown, enrobed with the sleet and snow that a short time ago was rattling in the bosom of a storm-cloud, and felt nothing but the throbbing of unseen forces, advances with elastic step and majestic mien, and with a countenance illuminated with vigor and strength, holds forth the fruits of the past year, and from which there goes forth a beacon-light, that foreshadows the approach of Spring, and a gradual change in the appearance of this matronly being, who cheerfully, and with eyes beaming with angelic lustre, looks ahead, and as she hears the busy elements at work, and listens to the sweet music they create, the fountain of youth commences to bubble in her soul, and the sparkling elixir sends brilliancy to her eye, a cherry tinge to her lips, rainbow-tinted hues to her cheeks, amber color to her hair, vigor and elasticity to her muscles, and under the influence thereof, she steps forth, and Spring advances with merrily dancing streams and little rivulets, and under the music of the pattering raindrops and the inspiring influence of the genial breeze, she bathes the New Year, throws her old garments aside, crowns her with a garland of flowers, throws over her a mantle of green, and her with the gentle zephyrs, while the

choir of Nature's grand cathedral come forth to greet her with anthems of praise, and prepare her for another grand change. While contemplating the grandeur of her position, she beholds Summer approaching, and under the influence thereof, her beauty becomes sweeter, her appearance more picturesque and grand, and now crowned with the labors of the husbandman, and exulting in the prosperity of humanity, she feels the grandeur and dignity of her position, for in the distance, she beholds Autumn approaching, and the stars and yellow leaf is soon to adorn her again, and then Winter comes again with his icy fetters, and chills her until, nearly worn out with cold winds, she hears the merry bells of the New Year, and then passes (off the stage, to again go through similar changes.

But the New Year is ushered in under favorable auspices, and as we lay our hand on the great heart of the Harmonical Philosophy, and feel its pulsations, we know it is beating time with the steady march of the angelic hosts, and that it is ever bearing the fruits of Summer, there being with it: one continual seed-time and harvest. While the year then has its successive changes, stepping forth in a dress of russet brown, then with a mantle of green, a laurel wreath for a crown, and flowers clustering around her, she walks on, until she steps forth again loaded with the fresh fruits of Summer. Not so with the Harmonical Philosophy. Within it, is one continual seed planting, one continual spring, interbedded with the golden harvest. Its expansive heart is ever blooming with the fresh verdure of spring and the golden fruit of harvest, and within it we hear the angels constantly sowing, while humanity goes forth with the sickle and reap, and garner up and enjoy the result of the glorious efforts in their behalf.

The New Year comes in upon us recognizing the fact that the Harmonical Philosophy is true, for there is the Spirit of the Season, that comes along tripping for admission every three months, and desiring to communicate with the mortals of earth. The Spirit of Winter chills us a little, and throws around us a garland of crystal snowflakes and icy fetters, and her manifestations are entirely of a physical nature. But the Spirit of Spring, ah! hark! Her soul is a garden of flowers, her smiles soft and sweet, and she comes and entrances the cold winds, and impresses Nature with noble thoughts, and forthwith her countenance is lighted up with a heavenly halo, her rigid expression departs, and thoroughly under the control of the Spirit of Spring, her breath becomes sweeter, her influence more genial; and all around her new life is awakened. Beautiful Spirit, communicating to mortals, and expressing yourself in flowers, in the green carpeted earth, and making merry the singer of the air, we love you!

The communications from the Spirits of Spring and Summer are always prolific of results.

The New Year witnesses no relaxation of efforts on the part of Spiritualists. It is true that some in its ranks have faltered, lost prestige, and gone over to the ranks of an effete theology, and then wrecked, lost to the world, they can only hold communion with their own penny, while the patter of footsteps of the advancing hosts, draws their wild cry of hallucination, humbug, etc., and they are soon lost in merited obscurity. The Spiritualist's craft with its unfurled to catch the wafting breeze, and with angels for engineers, sails forth, and occasionally one jumps overboard, and the tidal wave sweeps over him, and for a while, in death's throes, his angry voice is heard, and then is silent forever.

The RELIGIO-PHILOSOPHICAL JOURNAL steps forth with the New Year, fresh with inspiration, and goes forth as a "Spirit of Light" to illuminate the dark corners of the earth. Its tiny rap sounds only in the human mind, but its illuminating efforts are everywhere seen. On its pages are spring time and harvest beautifully interbedded, and while there is a constant sowing on its part, there is a grand harvest wherever it goes.

The RELIGIO-PHILOSOPHICAL JOURNAL is the Inconceivable Spirit of the age. It tears down Old Theology, and erects in its place a Grand Temple for the promulgation of the Harmonical Philosophy. Wherever it goes, its influence is felt, its voice is heard, and results at once seen.

During the present year, its usefulness will be extended, its power acknowledged, and the good effects of its blows against an effete theology recognized.

To all we wish one continual happy New Year, and may kind guardians cluster around you, showering down upon you their genial influence, making you purer, wiser and happier, and preparing you to take an advanced position in the World of Spirits.

By Special Request

From several persons, Dr. Dumont C. Dike, the noted analytical healer, will visit Kansas City, Friday, January 6th, and will heal at St. James' Hotel, until further notice. Dr. Dike has made thousands of permanent and speedy cures, pronounced incurable by other modes of practice. His success is unparalleled.

Dr. Reiter

Will visit Des Moines Friday, January 6th. The Doctor is a regular graduate of medicine, also a successful magnetic healer, and a genuine Spiritualist.

No Names Given.

MR. EDITOR:—Will you allow me through the columns of the JOURNAL to say that during the last few days I have received two letters, with a request for me to diagnose and treat for disease, containing a lack of hair, but no signature. One is from Brimleyville, Indiana, and the other is from Alton. The former is for the benefit of a daughter. These interested will please take notice, and send address.

Mrs. A. H. Robinson.

146 Fourth Avenue, Chicago.

J. R. Francis, Our Associate Editor.

We take pleasure in adding to our readers and the Spiritualists generally throughout the country, that the name of Mr. J. R. Francis, who for the past two years has been our principal contributor and chief editor, will hereafter head the columns of this paper as Associate Editor, and in making this announcement, it is proper that our readers should know something more personal and definite concerning him and his modishness, since so many articles have appeared in our columns from his able pen, which have excited such unusual and wide approval.

Mr. Francis was born in New Hope, Cayuga County, New York, and is in every sense of the word, a self-made man. Possessed of indomitable will, perseverance, and manly independence, with all the force, sensitive and more generous impulses, he is still in the prime of life and strength of manhood, and will in the future as in the past, strike many hard blows in behalf of truth and justice.

Like Homer and other remarkable mediums, Mr. Francis when a mere boy was entranced and influenced by spirits, but his friends attributed his strange actions to fainting spells. While at home when a mere boy, he would frequently hear strange sounds and noises, which no others present would hear, and at times would accurately, though unconsciously to himself, foretell many marked events in the lives of his relatives and friends.

For many years past, the destiny of Mr. Francis has been cast in the West. He published for five years a political paper in Kansas, and was twice elected chief clerk in the State Legislature. Taking at times an active part in politics, he often met upon the stump such men as General James H. Lane, Hon. Sidney Clark, and others.

Mr. Francis had his printing office destroyed during the early part of the war, and himself taken prisoner by the noted guerrillas, Quantrell, who sacked and burned the city of Lawrence, murdering sixty men, women and children. He was admonished by his spirit friends that this blood thirsty guerrilla was coming, and had he heeded their warning voice, he would have been saved from danger.

Mr. Francis was two years in the army, and a portion of the time staff officer to General Thomas McKee, of Iowa. Six years ago, he knew little or nothing, comparatively, of Spiritualism, but in reading Dr. Dike's work on psychology, he queried in reference to the source of power which enabled one person to psychically or mentally influence another. He thought if spirits could influence him, he would sit, and allow them to try it. A plan was suggested. They influenced him by first taking control of his eyes. Being at this time somewhat prejudiced, he did not sit again for a year, but becoming gradually more familiar with Spiritualism, he was finally developed as an inspirational medium.

His first series of articles on "Impressions," published by us, were written while in Kansas, soon after his development. They excited so much interest among our readers that we resolved to obtain, if possible, his able and efficient services, and after repeated refusals on his part, we finally succeeded.

Mr. Francis accepted his new field of labor with some timidity, but he might soon exhaust himself, or fail to meet the required expectations, but his new and constant increasing supply of ideas came with so much rapidity and power that it almost supplied him.

Mr. Francis writes wholly under inspiration, without any forethought, nor has he any idea what the controlling influence is to give through him. Original, positive, iconoclastic, bold and decisive, he never copies the thoughts of others, but gives expression to ideas profound, often rising to the height of poetic fancy—at times full of the most withering sarcasm, and then tempering it all with a vein of meriment!

That our readers may be made still better acquainted with Mr. Francis, we will simply state that he is the author of the articles entitled, "Does God Keep a List?" the series of articles, "Spiritualism of the Bible," which appeared in the JOURNAL last year, and also the present series now being published, entitled, "A Search after God," which when finished will make a book of some three or four hundred pages.

Mr. Francis now proposes to enter the lecturing field, but will not be able to answer calls to lecture beyond two hundred miles from Chicago. His great experience, his immense store house of information, which the unseen hosts are constantly giving him, concerning the greatest philosophy and the most perfect and scientific religion ever revealed to man, eminently qualify this gentleman to be a teacher of men.

Big Patch, Dec.

BROTHER JONES: Dear Sir:—Please change the address of my paper to Big Patch, Grant County, Wisconsin, as we have changed our place of residence, and that is our new office.

Yours, respectfully,

L. E. WHITTAKER.

REMARKS.—And how are we to know where you take your paper now? How often must we repeat, that those desiring changes in their address, should state distinctly, where they wish to have their paper changed from, and where to. Among fifteen thousand subscribers, it is hardly to be supposed that we can remember the address of each one.

Letter from Massachusetts.

DEAR JOURNAL:—Please accept my grateful thanks for your continued weekly visits, notwithstanding my remittance in not sending some of the needed aid in defraying your expenses. For many long years, I have suffered all the pains, weakness, and depression, that a poor, miserable, dyspeptic can well be subjected to, and for several years, you have been my faithful attendant, cheering, and encouraging me onward and upward, and but a few weeks since, your columns informed me of the wonderful powers of Mr. A. H. Robinson, of New York, in healing the sick. I wrote to her, and received a satisfactory diagnosis of my case, and a prescription in return. I had been told many times before of the condition of the different organs in the system, but not where the entire lay, nor what was the proper remedy, until I received hers.

I followed her directions, and already had my health materially improved. I therefore wish to express my great obligations to her, also, hoping other sufferers may be induced to apply to her for aid. For eight months previous to my writing to her, I had despaired of ever getting any help; had made all preparations for an exit from the physical frame.

Respectfully yours,

Mrs. H. E. BAKER.

South Adams, Mass., Dec. 11th, 1870.

The meeting was called to order by Dr. Child,
who said:

In different conditions has assured me that
based in the road towards it follows a very
regular course. I have noticed the fact very
plainly that the first labors of our missionaries in
place, have created an intense interest,
and great excitement, and called out large
crowds, and after this we have found the peo-
ple complaining that the interest has abated,
indifference and apathy have crept in, and
as fast as if they were discouraged about it,
because their labors seem thrown away.
Inevitably, there is a natural law work-
ing in all our missions, and we, as labors, in
the face of this law, should make it our study to

How they labored over ours,
Casting no discouraging word,
To the works that seemed like mountains,
And would be, if they took

The earthly ones they loved so dearly,
And left them to tread alone
Through the dark and stormy pathway,
O'er the rough and rugged stone.

But angel watchers all around you
Pure and holy thoughts do spread,
Watching, wondering God's best blessing
O'er every heart, and head.

steel and bits of iron. This is a matter for study and investigation. If you have a power of analysis; if you have a scientific mind; if you are perfect in your logic, you are capable of grappling with the subject—if not, you will make a blunder at every step. The last man who tried to invent gas in this subject, is the man who is married to the schools, and brings lumber with him. One great trouble with our gentlemen, is that they have to make such concessions of a large portion of their scientific power, for scientific instruction which is not honest, and they must acknowledge it some times, and they must acknowledge it

to take 5000 to 10,000, and last week to take care who are leading American thought. It is in these strange longings for new revelations and is the occasional denunciations of the "A."

TO reconstruct the library at Strasbourg there will be a general appeal to all the universities and literary bodies of Germany.

TEXAS, after several years of thorough trial has decided that whiskey is not a preventive of diphtheria. Now they are going to test for five years as a cure for chills and fever.

O L. Scullin is following up the good work, and then there are to have that great change summer, E. V. Wilson to take the welding heat, and drive the work well home.

In great haste, while packing for Washington,
D. C.

JOHN B. WOLFE:

Many a cloud of grief will enfold me,
—And the question if joy is but rare.
But there's something yet to be bright and
bliss in,
No more but how humble the lot.

Frontier Department.

BY E. V. WILSON.

From the Lawrence Journal.
Statement.

When A. A. Wheelock and I had arranged for a debate at West Farmington, Ohio, the Spiritualists sent for E. V. Wilson to come and lecture at the same time. I went for R. T. Graham to meet him, as Mr. Wilson had previously challenged the world. Mr. Graham proposed to accept the challenge, and Mr. Wilson refused to state any question for debate—back out No. 1.

After Mr. Graham had left town, Mr. Wilson left a note, repeating his challenge, offering to debate with Mr. Graham or me. I accepted. He proposed March, and I consented to that.

But I was afterwards moved to Erie, and a protracted meeting in which I was engaged lasted longer than I had expected, and was of such an interest that I could not break up the meeting. I wrote Mr. E. V. Wilson, giving him Mr. Graham's address, and informing him that Mr. Graham was ready to meet him. Mr. Wilson made no reply, he having challenged either Mr. Graham or me—back out No. 2.

I offered to meet Mr. Wilson at his convenience and time, at any time after my protracted meeting. The first time I have had an opportunity of meeting Mr. Wilson was at New Castle, Pa. Here I proposed to meet him, and I was both at liberty, and he, having previously challenged the world, now refused—back out No. 3.

I challenged him to any time, to debate the Phenomena of Modern Spiritualism produced by the Spirits of Departed Human Beings? and he declines—back out No. 4.

True, A. N. CRAFT.

New Castle, D. C. 15th, 1870.

Every statement of the above is false in fact, as evidenced in "back out No. 3," and Mr. Craft did not offer to meet me on Thursday morning, as stated in No. 3, for I refused to hold any conversation with him, until he kept his agreement with me, as confessed by him in his statement, "back out No. 2."

E. V. WILSON.

NEWCASTLE, PA.,
D.C. 15th, 1870.

Mr. E. V. Wilson—Dear Sir: Last evening you declined, on a mere technicality, to debate with Mr. Craft, but intimated your readiness to debate with me, or some other gentleman named. I propose to discuss with you the following question, before a free house: Are the Phenomena of Modern Spiritualism Produced by the Spirits of Departed Human Beings? Yours truly, A. S. DONNA.

Resolved, that the Bible—Elig James's version—sustains the teachings and phases of Spiritualism.

A. S. DONNA—Dear Sir: The above resolution contains all essential points in dispute between you and me. I am ready to discuss with you in the future the above, under strict parliamentary usage. Time equally divided.

E. V. WILSON.

NOTE—I will accept now, but the committee that engaged me to lecture must have a voice in the management.

E. V. WILSON.

Rev. Mr. Donna—Dear Sir: I have just delayed your proposition for a debate to Mr. Wilson. He declines to accept.

E. P. HARRIS.

Why did you neglect to make the statement to the public, I made to you in regard to the committee that engaged me to lecture here? You have not been just, Mr. Phillips! What about your concessions before Seales and Carpenter?

E. V. WILSON.

Mr. Donna will preach on the subject of Spiritualism, next Sabbath, morning and evening.

THE "INITIATIVE" CRAFT ONCE MORE.

Above we present our readers with a series of false statements from Prof. Craft, late of Farmington, Trumbull Co., Ohio.

First, in regard to the Wheelock-Craft discussion, we can only say, that our engagement to lecture in Farmington took place as early as November, 1869, and the first intimation we had of a discussion between Messrs. Wheelock and Craft, reached us on, or about, the 20th of February, 1869.

On the 22d of February, 1869, we wrote E. F. Curtis, of Farmington, Ohio, asking to be relieved from our engagement for the evenings of March 9th and 12th, 1869, considering it impracticable for lectures and a discussion to be carried on at the same time, in the same place. This the friends in Farmington refused, and directed us to come on. The first intimation we had of the presence of Rev. T. Graham, was on our arrival in Farmington. We at first declined to take any part in the discussion, either with Craft or Graham.

Finally, we made arrangements to debate with Graham on the evenings of Wednesday, Thursday, and Friday above mentioned. As to my refusing to state any questions, the reverse is the fact. I offered my standing resolution, which Graham rejected, proposing that we continue the points connected with Wheelock and Craft; and we did so.

On Thursday and Friday evening we challenged both Craft and Graham to come to Cleveland, Ohio, at some time in the future, and discuss this resolution: "Resolved, That the Bible—Elig James's version—sustains Modern Spiritualism in all its phases and teachings; we affirming, With a flourish of trumpets they both agreed to meet us. They have never done so. So much for "back out No. 1." Who lies?

Second, concerning "back out No. 2," we left Farmington before Graham, at least two days. The first intimation we had of Craft's acceptance of our challenge, was after his debate in Buffalo, New York, with Rev. J. G. Fish. This was in August, 1869. On the 23d of September, 1869, we wrote Prof. A. N. Craft, Farmington, Pa., presenting terms of debate, naming place, time, conditions, and Resolution, all of which the Professor promptly accepted, by return of mail, from Farmington, Pa.

On the 29th of September, 1869, we acknowledged the receipt of his letter, completing arrangements, and we were ready to him at New Castle, Pa.—all of which he (Craft) acknowledges.

At this time Craft had not received an appointment in charge of any church, but some time after was appointed by the Methodist Conference to a charge in Erie, Pa. Late in the winter of 1870, Prof. Craft wrote me, declining the debate, giving as a reason, his poor health, and the duties devolving on him. He said nothing whatever about a protracted meeting, or gave any tangible reason, but did deprive me of

the Rev. T. Graham, with whom I had no correspondence, nor had he ever accepted my challenge. To this I answered simply: "A square back down."

From then to Wednesday evening, Dec. 14th, I have not received a word or heard from Craft. So much for "back out No. 2."

Third, no offer was ever made us to discuss the Cleveland Resolution, after the revival meeting in Erie, by Craft. Nor have we heard from him, until he put in his appearance in New Castle, Pa., on the evening of the 14th inst.

On the occasion of an offer on our part for the audience to question and answer to answer. We turned to him, saying, "Prof. Craft, you cannot question us or hold controversy with us until you place yourself squarely on the record of the past—meeting us in Cleveland, O., as per agreement in 1869, when you promised to meet us in March, 1870, and consented to the terms of our challenge. We will have nothing to do with you until you redeem yourself by meeting us in Cleveland next March, 1871. We refuse any apology. You had no business to go behind your written contract."

So much for "back out No. 3."

Fourth, his challenge in "back out No. 4" is fully covered by mine, and was a dodge to get rid of mine, and is unfair until his promise to meet me in Cleveland is kept.

So much for "back out No. 4."

So far as the Rev. A. S. Donna is concerned, I bid to his second, Rev. E. Phillips, "I will not accept this resolution, unless it involves the Bible—Elig James's version—and will discuss it now, provided the committee who engaged me for this course of lectures will consent. They must have a voice in this discussion. Mr. Phillips conceded my position to be a fair one. I then sent Mr. Donna the Resolution and vote above, over my name, and refer to Dr. Seales and Warren Carpenter, Esq."

Who backs out?—Donna or Wilson?

In regard to Rev. E. Phillips, we can only say, that he is a weak minded good man. We like him; although he has not published all the truth. We had a set to with him, and laid him out on Tuesday night, the 19th inst. He saw and owned up the corn.

Our record is before the world; our motto—"Free Speech, a Free Press, and Universal Suffrage, on earth, in heaven or in hell."

Our Resolution is on record in the columns of the Lawrence Journal, of New Castle, Pa., and we leave you to give for the champions of the Cross in New Castle, pick-up in the future, letting us know four months before the time of discussion.

E. V. WILSON.

E. V. Wilson's Appearances for January, 1871.

We will speak in Washington, D. C. on the morning and evening of Sunday, and the evening of Monday, the 1st, 2d, 3d, 10th, 16th, 17th, 23d, 24th, 30th. On Monday evenings we give readings of character, describe phrenology, locate disease, &c.

On Tuesday, Wednesday, Thursday and Friday evenings, the 3d, 4th, 5th, and 6th, we will speak in Wilmington, Delaware—four lectures.

We will speak in Norfolk, Virginia, on the evening of Tuesday, Wednesday, Thursday, and Friday, the 10th, 11th, 12th and 13th.

In Baltimore, Md., at Stratford Hall, on Tuesday and Wednesday evenings, the 17th and 18th, commencing at 7:45 o'clock.

We will speak in Harmonical Hall, Philadelphia, Pa., Cor. 11th and Wood streets, on Thursday and Friday evenings, the 19th and 20th.

We will be in Harrisburg, Pa., on the evenings of the 24th, 25th, 26th and 27th. Tuesday, Wednesday, Thursday and Friday.

Our meetings will begin at 7:45 p. m. each evening. We are always on time. Will our readers govern themselves accordingly. We will give out of two meetings in each place, for the evening of Friday, and on the evening of Saturday. Our friends will secure halls, so as to use them on afternoons, if we desire.

Lecture by Emma Hardinge.

(Continued from first page.)

realizing this, and that they are unable to explain any more what spirits are, what matter is.

We have presented some of the revelations which the spirits have brought to us. We look for a new religion here, and we attempt to found a new ministry here. We speak of a priest-hood that shall be most divine.

Can we find anything outside of religion that is not included in the sublime words, God is a spirit? We find nothing more than the old, old story of the soul's immortality? We may find many mysteries; we may build churches, and we may speak of the mysteries which are obtained through the medium of the spirits, and we may speak of the transmutation of elements of matter into spirit, but all these fade before the three great elements, the great universal soul that we call God, the immensity of the human spirit, and the practice that teaches us to walk that we may not fear to die. Whatever there is outside of this, be far to the principles of nature, the sublime science of creation, which teaches us as rapidly as we are able to receive. Spiritualism is showing us that mysteries are to be explained. I think, then, though we are very irreligious and disorderly people at present, we are here the elements that we require eventually for a new religion. We do not see the form of it, but we have the assurances that Spiritualism is in our midst.

We only now wait that Spiritualism, under the vitalizing influence of this, can comprehend the work of the spirit, can fully appreciate its value, and be strong enough to put their hands to the plow, and enter upon the great labor, determined to work until the end, as allies of the Spirit World, with great patience and true love for humanity, and in the tenderest affection for us; that in obedience to the dictates of the Great Spirit, through the wisdom and counsel of the brighter and better world, have built a telegraph, have stretched the lines and wires between this world and the Spirit World, have erected a bridge upon which their shining feet pass back and forth. They will neither destroy this bridge, nor break that telegraph—they are only waiting to find the human workers who are only waiting and searching out through the trials and various processes by which the true worth of humanity is to be discovered. In due time those who will be selected who are worthy, who will be faithful, who will be true of the work that is to be done. I have no fears but they will accomplish it to the full extent. It is not given to mortals alone to found the Kingdom of God on earth, but the Kingdom of God is the Kingdom of the Great Spirit, whose we are, and whom we all serve. We must therefore, defer to him, and in his own good time, if we are ready to do our part, he will do his.

We may trace his providence in the past; we may read his purposes in the future. We know that no failure is found anywhere, as we trace the march of humanity up the streets of time, and we know that the Great Spirit is the Great Spirit, through the wisdom and counsel of the brighter and better world, have built a telegraph, have stretched the lines and wires between this world and the Spirit World, have erected a bridge upon which their shining feet pass back and forth. They will neither destroy this bridge, nor break that telegraph—they are only waiting to find the human workers who are only waiting and searching out through the trials and various processes by which the true worth of humanity is to be discovered. In due time those who will be selected who are worthy, who will be faithful, who will be true of the work that is to be done. I have no fears but they will accomplish it to the full extent. It is not given to mortals alone to found the Kingdom of God on earth, but the Kingdom of God is the Kingdom of the Great Spirit, whose we are, and whom we all serve. We must therefore, defer to him, and in his own good time, if we are ready to do our part, he will do his.

It brings us at last from matter up to mind, and so complete the matter to do the part in opening the gates and letting in the shining soul of man. In answer to the demands of this act, I hear the voice of the Great Spirit, saying, "Lo, I come," and in his coming, he is bringing down the Kingdom of God, revealing to us that we are part of his children of the Great Spirit, and therefore entitled to know our Father, our heritage, our destiny. I have heard the Great Spirit say, "I have heard the voice of the Great Spirit, saying, 'Lo, I come,' and in his coming, he is bringing down the Kingdom of God, revealing to us that we are part of his children of the Great Spirit, and therefore entitled to know our Father, our heritage, our destiny. 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L.C. District
Box 48

[SINGLE COPIES EIGHT CENTS]

VOL. IX.—NO. 17.

... was as hot up in troubled waters, she an

At the close of my remarks of exhortation, I said: "I, a lady, cannot see and ask where can I find your lady writers? That I may enter of the glorious ones." The *Religio Philoso-*

Yours fraternally,
Darius Iowa. C. M. JAY

Stunning Death—Some Stunning Truths.

The New York Tribune asserts that the parents of half the vice-ringing girls in America are the victims of the fact that their *inverities* and *phantoms* are transferred from them to their children, and that the children are then transferred to their parents.

consumers, or demands, and that only those acts which fulfill are considered the proper. The traditional tendency is to emphasize, in this way, "A man may drink and eat, but he really should do so for, and no purpose other than, his health, but he does drink because his wife is drunk, and he really has to drink because his wife is drunk." The traditional tendency to claim: having the technology and material tools, precisely as for larger consumption, in many other purely physical domains. These are adequate to us in dualism, but the majority of parents, even to see of average age intelligence, are either ignorant or weakly religious of them. There will be a chance of finding our jobs and demands of

of their tenants when our people are brought to that drunkenness as a disease of the stomach and blood, as of the soul, to meet it with common sense and a physician, as well as with three or four of eternal damnation, and to remove the cause and the effect, for the same reason.

At their fatal mistake is plotted out in the training of children—the system of cramming, but more telling of their brains, induced partly by the unhealthy, fishy ambition that mark every page of our society, and partly by the short time allowed for education. The European physics laws would rectify the situation; they are not used as they are degraded by educated parents. To gratify a mother's silly vanity during each of her boy's days, says the editor, usually a man finds his cupnupt and unless it be by some sign of neural ambition or power, level of development as a symptom of unbalanced condition at birth. The symptoms of neural ambition and striving according to G. accepted as an article of genius, and the induced brain is fatal to the intellect.

LETTER FROM C. BENBOW.

DEAR JOURNAL:—As I see so much said

[illegible]

py and gave many clergy from throat ail and kindred diseases from the effort of loud prayer; on account of God being so far off and besting such a contrived loud noise in prayer, deprivation of the satisfaction of hearing the shouts of

the four and twenty beasts around the great throne. And then you see this would obliterate the necessity of an other world's convention or a reorganization of all sects to a great God in the Constitution of the United States as it would be somewhat uncertain whether he would prosper on the old jump of the Constitution.

New Providence, Iowa.

—•••••

Spiritualist Lecturers' Club.

At a regular meeting of the above named Club, held in the City, Friday, February, December, 1893

1870 Judge Ladd presiding; (a meeting duly called through the BANNER OF LIGHT) the main feature of business consisted in discussing the feasibility of establishing a regular price for Spiritual Lectures. After a full interchange of

thought, it was my duty, and I was unwillingly carried, that the maximum (lowest) price was \$10 for a week's rooming, and \$15 for two Saturday lunches with travelling expenses and entertainment.

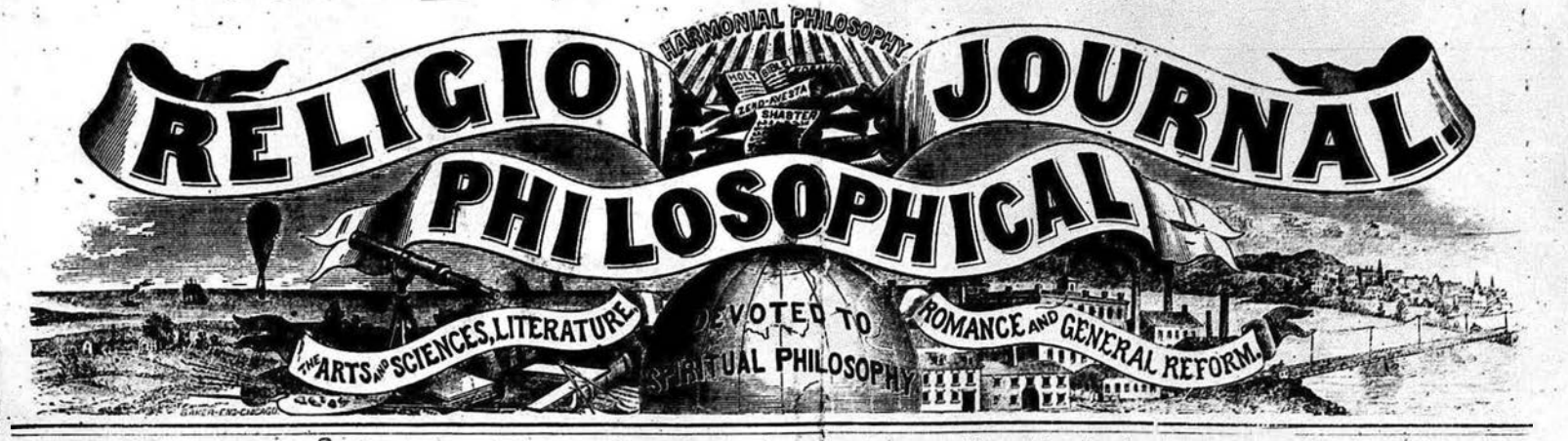
You are hereby earnestly requested to conform to this rule, and to urge the same conscientiously upon all others, in order that a uniformity of action may characterize the entire field of Spiritualism.

Fraternally yours,
GEORGE A. BACON, *Secretary.*
JESSE JOHN S. LADD, *President.*
Boston, December 26, 1870.

☞ The society of friends in Great Britain have collected \$70,000 and over, 7,000 a month for distribution to women and children, and all

... was taken from a barrel
"No. 3 machine."

[illegible]



CHICAGO, JANUARY 21, 1871. VOL. IX.—NO. 18.

Original Poetry.

COMFORT.
BY J. WILLIAM VAN NAMER.
When the shadows thickly gather,
And the dark clouds lower,
And while the weary heart
Sighs in the woe of sorrow,
If the soul will open wide,
The closed doors of will,
Angels come to enter there,
And whisper, "Peace, be still."

THE WHITE LADY.
A Ghost among the Believing Houses of Germany—Her Visits to Berlin, Bohemia, and Baden.

In traversing the history of all ages and all countries, we find everywhere a faith in what is usually denominated supernaturalism. It is enshrined in temples and acknowledged in the highways. In the palaces of the monarch, the cottage of the laborer, and the tent of the nomad, it is seated alike. Sacred books of the world's religions acknowledge it as the source of their authority. We are, therefore, bound to regard and to treat it with respect, if only because it has been reverently believed by men.

In 1691 the Rev. R. K. of Abertou, in Scotland, wrote a book by the title of "The Secret Commonwealth," in which he set forth, what we have long suspected, that the creatures called fauns, elves, fairies, brownies, and the like, were the former inhabitants of the respective countries; and, of course, their supposed apparitions were verily spiritual. The Dilemma and Paria of the East are included in the same category; thus it will be seen that the (revere) gentlemen brought the Tunes and One Tales very close to the region of possibility and probability.

It is general is the belief in supernatural manifestations, that every family of long standing appears to have a tradition of one; and haunted houses have been a thing so long that it seems almost to be a part of the world. We find William Howitt speaking of the "Ghost Club" of Cambridge, England, consisting of eminent members of the university, who conducted a series of investigations on the subject of apparitions, and finally avowed their conviction that such appearances were a settled fact. One member had collected two thousand cases of apparitions. Indeed, a noble family which has not its ghost legend may be safely set down as "new." The spectral visitor appears to have been almost as much the satellite as any of the retainers, younger brothers, or poor relations; it accompanied the married daughters to new houses and became domesticated with them as it had been at the old house. It thus constituted a real heirloom, as inheritances which were secured more firmly than by will.

Perhaps the most remarkable of these apparitions is the "White Lady" who first was seen often at the castle of Neuburg, in Bohemia, but afterward became a visitant at the castles of Ruman, Trazim, Ilnabock, Barchuse and Trezen, in the same country. Years later the heirs of the house of Baden, Brandenburg, Bayreuth, and Darmstadt were honored by her appearance. She wore a white, though which her face was barely distinguishable. She generally came a little while before the death of one of the reigning family, or some person of the court, but did not regularly or always appear to make such announcements. She was also wont to be seen about the time of the three principal church festivals, showing that she had been a Roman Catholic. She appeared in the daytime as well as at night.

The first recorded appearance was at the castle of Neuburg, in Bohemia, over four hundred years ago. After that she was seen there very often. She was entirely in white, wearing a white veil with white ribbons; her stature was tall, and her demeanor modest. She was frequently observed at sundown looking out from a window at the top of the stately turret of the castle. On one occasion a Princess of the royal family of Bohemia was in her dressing-room trying on a piece of dress, and asking her maid of honor the time, when the white lady stepped out suddenly from behind a screen and said, "It is 10 o'clock, my darling." The Princess a few weeks afterward fell ill and died.

In December, 1838 she appeared at the Electoral castle in Berlin, and was heard to utter the following words: "Viel Freude und Freude; die Freude wird euch erweisen." (Come, judge the living and the dead; my judgment is yet to come.)

Next, in the 18th volume of his work "The Theatre of Europe," declares that she had been frequently seen at the castle in Berlin in the years 1632 and 1633.

Sitting, the celebrated mystical writer, and the friend of Goethe, asserts that an officer of the duell court at Carlsruhe, who was a man of unquellified veracity, declared positively that the White Lady appeared to him as he was going late one evening through a lobby of the castle. He first supposed her to be a woman of the court who came to terrify him, and endeavored to lay hold of her; but she vanished before his eyes.

She was often seen to be angered, and even to assume a threatening aspect; while any one used blasphemous or indecorous language about God and religion; and there are instances recorded of her resort to violence toward such persons. But her most peculiar demonstrations of this character were observable at the castle of Neuburg. It was a custom there, to feast the poor, often several thousand in number, on a sweet paste of pulpit fruit added in honey. Each person was also presented with seven pretzels and had as many small beer as he could drink. During the Thirty Years War, Neuburg fell into the possession of the Swedes, who neglected to keep up this custom. The White Lady became greatly excited, and gave the garrison of the castle no rest. The garrison was dispersed, beaten and thrown to the ground, by an unknown power. The sentinels were met by strange figures, often more faces without bodies, and the officers themselves were dragged of nights from their beds and along the floor. So great was the alarm and disturbance that it was not endurable. The matter was mentioned as an inhabitant of the town, who advised the Commander-in-Chief to renew the repast for the poor according to the old custom. This was done, and order was thus restored.

These accounts are found in "The Monthly Discourses on the World of Spirits," a publication of the last century. One writer mentions the White Lady to have been a Countess of Oranienburg, but a more plausible account is given by her by Raldicus.

In the castle of Neuburg, among the family pictures, is a portrait exactly resembling the White Lady. Similar pictures were also at other castles. She is depicted in a white habit, and her name was Perchta von Wenberg. She was born between 1420 and 1430, and was the daughter of Ulrich II. and Catherine of Wartburg. Her father was a knight of Bohemia, and the Commander-in-Chief of the troops employed against the followers of John Huss. Perchta von Wenberg was married to a rich nobleman, Johann von Lobenstein, of Steyermark. He was a wicked and profligate man, and treated her so badly that she was compelled to seek protection from her own kindred. After the death of her husband, she returned to them and lived with her brother, Henry IV., who died in 1457.

The festival at Neuburg was instituted by her. She built the castle in that town, requiring for that purpose the services of the vasaals. The work occupied several years, and was left them to be a severe taxation. She coerced them into, promising them due acknowledgment of their services. "Work for your masters, ye faithful vasaals," said she; "work and when the castle is finished, you, and all your families, shall be feasted with sweet porridge."

The castle was finally completed, and she kept her word, treating all her vasaals with a generous hand. While they were eating she walked among them and promised that, in consideration of their fidelity, they should have a similar feast every year, thus perpetuating their feast to future ages. This was done; but her descendants, the Lords of Rosenberg and Slatkowsky, changed the time of the feast to Easter Day, and Slatkowsky informs us that it was still continued.

The persecution of the Swedish garrison is thus explained. Several female members of her family married into the houses of Hohenkier, Bden, and Darmstadt. As she set up the habit after her death of visiting among her posterity, she thus became a guest at the electoral, after the royal, abode of Berlin, at the palace in Carlsruhe, and at the castle in Darmstadt. Whether these visitations have continued during the present century, we have never inquired.

Sitting was of opinion that she became a wanderer after death because she had lived on ill terms with her husband. This is a very suggestive idea. He remarks, however, that her disposition was benevolent, that she was tranquil and cheerful, and not undergoing suffering or torment. Her practice of appearing to persons already before their death, he attributes to her mistaken kindness of heart. Having the faculty of presentiment fully developed, she perceived the approach of that event, and appears for the purpose of inducing the person to prepare for it.

Although the Lady Perchta was a Roman Catholic, and her father commanded the army against the Hussites, she appears to have acquired a favorable disposition toward Protestants. She was especially attached to the house of Brandenburg, appearing often at Berlin, and even becoming a familiar visitant to the Princesses; while, except at the castle of Neuburg, she did not appear so warmly disposed to her ancestral castle in Bohemia.

A clergyman went on board a steamboat at Memphis, and requested a party of card-players to a feast, before retiring, where they would be in a thousand years. One of the party thought at their present rate of travel, with no accident, they would be on the way to New Orleans.

The income of Rochester church from pew rents last year, was about \$50,000.

From the New York Post.

What are the Spiritualists of New York doing for the cause? It is a question we often hear asked, and one which we are anxious to answer. They are sustaining a well organized Lyceum, holding regular meetings in one of the largest and handsomest halls in the city—employing the best talent in the ranks of lecturers, and drawing together every Sunday large audiences of intellectual, refined, and substantial people. Mr. F. A. Worth, the Secretary of the Society, has been unwilling in his labors, and allied by his worthy wife, have shown a self which is bringing forth abundant fruit, and it is most indeed to gratify to them to note the progress the Society is making, to see the return of their usefulness in the world. There are now located in New York a large number of mediums, and many who are not openly avowed Spiritualists, who still hold positions in orthodox churches, seek comfort and assurances of immortality from those who are chosen to the work. Lib. railed in crossing souls all the doing that, and the people are now and then startled by the broad and liberal views that find expression from the lips of those who fill the pulpits. Truly, a "little heaven leaveth the whole low."

Thomas Gates Foster, with his pure inspiration, did a grand and noble work during the month of November. His clear reasoning, genuine and unassuming manner of presenting great and important truths, won the hearts of many who had hitherto signed in vain for conviction, and led thirty souls to the great fountain of eternal life where they drank and were satisfied. Curs. Teppan, in December, gave the people a clear and masterly discourse and beautiful illustrations of the spiritual world, and a beautiful "What shall we do to be saved?" and the replies came from the Spirit Land across the misty sea of space. "Seek the truth, learn to know thyself."

Cheering news comes to us from the East and the West. The laborers are busy in the vineyard of the Lord, and souls are being saved who have found the light, and the darkness of the past is swept away by the glorious truths of the present.

FROM OUR SPECIAL CORRESPONDENT.
SPIRITUALISM IN NEW YORK.

By J. Wm. Van Namer.

What are the Spiritualists of New York doing for the cause? It is a question we often hear asked, and one which we are anxious to answer. They are sustaining a well organized Lyceum, holding regular meetings in one of the largest and handsomest halls in the city—employing the best talent in the ranks of lecturers, and drawing together every Sunday large audiences of intellectual, refined, and substantial people. Mr. F. A. Worth, the Secretary of the Society, has been unwilling in his labors, and allied by his worthy wife, have shown a self which is bringing forth abundant fruit, and it is most indeed to gratify to them to note the progress the Society is making, to see the return of their usefulness in the world. There are now located in New York a large number of mediums, and many who are not openly avowed Spiritualists, who still hold positions in orthodox churches, seek comfort and assurances of immortality from those who are chosen to the work. Lib. railed in crossing souls all the doing that, and the people are now and then startled by the broad and liberal views that find expression from the lips of those who fill the pulpits. Truly, a "little heaven leaveth the whole low."

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AGAINST SPIRITUALISM.

Just at present there seems to be a great deal of talk about Spiritualism. It is a subject which has been discussed in spiritual circles as belonging to the advocates of free thought and free religion, but who now claim to be the exponents of the "delusion." Dr. Wright has endeavored to create a sensation in Baltimore, J. S. Loveland, we understand, challenges the advocates of Spiritualism in California to discussion. McQueen is busy in Pennsylvania—all doing the cause an immense amount of good. It is a singular fact that all who attempt an exposition of Spiritualism, and their shrewd and logical conclusions, are almost invariably met with the same result. It is as if that which rests the great truth of spirit communication. Not one has attempted to explain the cause or give a theory in regard to the remarkable tests of spirit presence and power, which have been given through our me, at least no rational or sensible explanation of the theory has been given, and the weak and superficial manner in which these pretended exponents of Spiritualism present their claims to thinking and reasoning people, only stimulates in the minds of many a desire to investigate that of which they have heretofore been ignorant. Truth is not to be obtained by the aid of a few hidden in the head in darkness, and honest media are always willing—nay, anxious to afford investigators every opportunity to convince themselves that the work claimed to be done by disembodied spirits, is an imposture. 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3. The courts have decided that refusing to take news-
papers and periodicals from the post-office, or removing
and leaving them uncollected for five days, is evidence of
intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each page, or upon the wrapper,
will be found a statement of the time to which payment has
been made. For instance, if John Smith has paid to Dec.
1869, 1870, it will be marked, "Smith J.—to Dec.—9." The
8 marked 1870. If he has only paid to Dec. 1869, it
will stand thus: Smith J.—to Dec.—9, or perhaps, in some
cases, the last two figures for the year, as for 1870,
or 99 for 1869.

For forwarding money to this office for the JOURNAL,
should be careful to state whether it is a remittance, or a new
subscription, and write all proper names clearly.

A SEARCH AFTER GOD.

Is an Infinite, Intelligent God a Possibility?

NUMBER TWENTY FOUR.

For thousands of years the earth has moved
along through space with unerring precision,
yet no one has ever heard the voice of God.
Prayers are uttered, but never answered. Ap-
peals full of tender solicitude are made to the
Deity, yet they reach no responsive heart.
Poetisms are constantly flying heavenward laden
with the richest treasures of the pure in
heart, yet they are never heard by a God such
as humanity worships. Yet the world to-day
is so firmly engrafted with the idea that there is
a God who answers prayer, listens to heartfelt
petitions, numbers the hairs of our head, watches
the sparrows and cares for the widow and
orphan, that they cannot easily relinquish their
pet doctrine.

The idea is nearly universal that there must
be an Infinite, Intelligent God—that there is
one! And he who boldly denies the truthfulness
of the assertion, places himself in a position
antagonistic to a large portion of humanity.

The human family recognizes the fact that
they were created, and that infinitely a Creator,
and they willingly exclaim: "Then there
must be a God!"

In the discussion of this question, the human
mind is glancing in every conceivable direction,
endeavoring to find some ancient landmark that
will aid in the search.

God being all-powerful, yet we cannot see
wherein his power is manifested; being all-wise,
yet he cannot give us any instruction; being
infinitely merciful, he allows thousands of his
children to die of starvation. He permitted
slavery to exist, then caused a horrible war to
abolish it; he brings untold millions of intelli-
gent beings into existence, knowing they will
suffer all through life.

Where shall we find a being that reconciles
these various phases of life? Is he intelligent?
How do you know it? Is he omnipresent? Did
you ever see him? Is he infinitely merciful?—
Ask the woman on bended knees, in your gar-
ret, praying for a crust of bread, and who rises
from starvation! Did you ever hear his voice—
ever see him—ever feel his presence? Did you
ever see him accomplish any thing? What
work is he connected with? Did he create this
earth? Did he create that flower with its rain-
bow-hued hues, and spread out over nature
the green carpeted earth? Did he make that
cavern, with its stalactites, and that crystal
spring, bubbling from the mountain side? Did
he plan Niagara Falls, with its sublime scenery,
its grandeur, and make it the outlet of the four
lakes? Ah, well may you ask the question!
Now, if all these have evidence of a design con-
nected therewith, there must be a Designer, a
Creator, an Architect or Builder—it cannot be
otherwise.

Look at that locomotive, moving along with
terrific speed. Connected therewith is an engine-
er, an intelligent being—but before the ex-
istence of the engine, there was a mechanic
who conceived it. Through his instrumentality
it was brought into existence, and through the
superior intelligence of the engineer, it moves!
Now, connected with the earth there is
evidence of a design; it is a mechanical
structure, and it moves, and, if the analogy
holds good, there must not only be connected
therewith a Designer, but also an Engineer. As
the designer and engineer of the locomotive
are, are not the Designer and Engineer of
the earth, also men?

- 1.—The engine is a mechanical structure.
- 2.—It has evidence of a design.
- 3.—It moves.
- 4.—It is a designer and an engineer.
- 5.—The earth is a mechanical structure.
- 6.—It has evidence of a design.
- 7.—It moves.
- 8.—It is a designer and an engineer.

All designers and engineers that we know
anything about, are human beings, hence, if the
analogy holds good, the designer and engineer
of the earth are human beings.

Now, the universe is endless in extent—it is
infinite—hence, can not be a mechanical struc-
ture. Any mechanism necessarily has limits,
bounds; but the universe, the infinite life of
space, taken as one grand whole, is limitless in
extent. How a machine, without limit? An
infinitely tall man, would be no man at all.
Where would the feet and hands of an infinitely
tall man be located? How could you make a
man infinitely large? Being a mechanical
structure, he could not be boundless in extent.
All sentient beings are mechanical structures.
God, if he exists, is a sentient being—hence, a
mechanical structure; but all mechanical struc-
tures are finite—hence, he can not exist in an
infinite degree. Now, from the very nature of
things, an infinitely tall man is an impossibility,
also an infinite God. Being infinite, he could
not be a mechanical structure; not being a me-
chanical structure, he is not organized; not be-
ing organized, how can he act? Being omni-
present, he can not be useless all eye element,
or hear unless all ear-element, or conceive un-
less all mind-element. Being infinite, where
will you locate his mind? An infinite man
could have no organization, would be an impos-
sibility! If you could suppose a man infinitely
large, filling all space, how could he act? How
could he move, when he already fills all space?

In our next, we shall commence branching
off into a new field of investigation, and will
lead our readers from the material planes of life
to the spiritual, unfolding the grandeur of man's
destiny, and the magnificent works that will en-
gage his attention in the fields of space.

To be continued.

"The World's Agitator and Reconciler."

We have in course of publication at our of-
fice a very remarkable book, which will be entitled:
"The World's Agitator and Reconciler; or a Treatise upon the Physical Structure of
the Globe,"—presenting advanced, though strictly
philosophical, ideas concerning the materials
used and forces brought to bear in its construction.

This book was written in Sacramento, Cal-
ifornia, by Wm. F. Lyon, a man who seems to
be thoroughly informed in relation to the sub-
jects introduced in the work. The general ideas
contained in the different chapters were given
through the organs of Dr. M. L. Surman
during a series of sittings that occurred in the
city between January and November, 1870, and
purport to come from a delegation of invisible
Intelligences, or what we term spirits, who
claimed that the time had arrived in which the
deed contained in the work should be published
to the world.

The book will make its appearance about the
first of April next, and from what we know of its
contents, we have no hesitation in saying that it
must have a wide-spread circulation, and that
attention of a large portion of the thinking minds
of this continent, if not of the entire civil-
ized world. It treats in a most remarkable manner
upon the physical structure and construction
of our world, and a prominent idea which ap-
pears to be fully sustained in the work is the
theory of a hollow globe, in that the earth is
built in the form of a spherical shell, with an
interior as well as an exterior surface, and that
an accessible gateway or passage from the one
to the other may be found within the unexplored
polar circle. It claims that the globe is a me-
chanical structure, built in accordance with the
highest principles of art, and hence it must be
so constructed as to subserve to the furthest pos-
sible extent the purposes for which such struc-
tures are designed; and as the great design of
worlds seem to be carried out upon the surface
in the production of human beings, then it fol-
lows that two surfaces will carry out that design
more extensively than one.

It contains a chapter upon the Open Polar
Sea, presenting some new and interesting views
concerning that still unsolved problem, giving
some very palpable reasons why previous nav-
igators have been unsuccessful in sailing into that
charmed circle.

Talks treat upon the igneous or neb-
ulous theory of La Place, now generally adopted
by astronomers and geologists, and proves satis-
factorily that hypothesis to be a most arrant
humbug and delusion. It repudiates the idea
that volcanoes, or earthquakes, or any other su-
perficial phenomena, can possibly be produced
by a great mass of molten lava or liquid fire
in the bowels of the earth, and we may safely
say that the arguments introduced are entirely
fatal to that view of the subject.

It devotes a chapter to an elaborate ex-
position of the natural forces, showing their relations
and their different fields of operation, and calcu-
lates, vapor, magnetism, electricity, and aura seem
to be rendered so clear and simple that the or-
dinary reader will have no difficulty in under-
standing their several natures and offices.

Gravity, this has so long been considered
the all-potent force, that acts upon and regulates
the motions of worlds in their orbits, is handled
without remorse, and shown of any activities
that operate in any way between heavenly bod-
ies. This great Newtonian power is placed
down in a subordinate position among those
forces that exert an influence in the physical
realm.

A chapter upon solar influences presents a
new and interesting view of that difficult sub-
ject, showing the method of lighting the inter-
ior surface of this spherical shell or hollow globe,
claiming that the flux and more etherealized

aural element performs the duty of furnishing
those beautiful realms with both light and
warmth.

The work contains an interesting treatise up-
on the inherent powers contained in all globes,
showing that the materials of which they are
composed must be of the most inactive negative
character, and that gradually, in accordance
with progressive principles they develop to a
state of greater and still greater activity and
life. It shows conclusively that all worlds or
planets, in their early or infantile condition, are
quite dependent upon the planet around which
they revolve, and that during the intermediate
ages they rise from this dependent negative con-
dition to one that is positive and independent.
That progressive development is not only a
principle that inheres in the human, but that it
values the entire natural and spiritual realms.

It contains a chapter upon the dissolution and
reconstruction of worlds, delineating in a re-
markable manner how they may be resolved
into their primeval elements, and then recon-
structed by the use of the proper material, and
an application of the requisite forces.

It gives some reasons why Arctic explorations
have been hitherto unsuccessful, and shows the
possibility and probability of sailing into and
exploring the Open Polar Sea at no distant day.
If the principles enunciated in this book are
correct, all succeeding expeditions into the high
Baffin Bay will prove failures, and the heroic
and brave and determined Captain Hall will, like
all his predecessors, be very liable to return
without having attained the goal of his most
ardent hopes. The author claims that the suc-
cessful exploring party will go by the Pacific
through Behring's Straits, for very palpable
reasons.

It will be a work of about 440 pages, treating
upon a great variety of subjects that seem to be
agitating the minds of modern thinkers, and to
be appreciated, must be read. There is no dou-
t the work will meet with a very extensive
sale, as its pages are filled with interesting doc-
uments for the inquiring mind of the present day.

Vindictiveness.

Among the various orthodox churches, there is
a spirit of relentless persecution manifested,
that does not reflect the true Christian spirit.
A few months ago, a Reverend Mr. Cook, a mar-
ried man, and the father of a family, suddenly
manifested a mad, unaccountable passion for
the daughter of one of his parishioners, and in-
duced her to elope with him to Philadelphia.
After his departure, the severity of the offense
rose before him in gigantic proportions, and
the specter made him tremble, and he nobly re-
solved to retrace his steps. When rain stared
him in the face, and the finger of scorn of a
Christian community was pointed upon him, in-
stead of retreating, flying to parts unknown
and hiding himself from the world, he boldly
returned to the city of New York with the
young girl, leaving her as pure as he found her.
It required no small courage for him to return,
and meet the tidal wave of censure, which ran
like a poisonous mist, from the lips of praying
Christians, ready to overwhelm him, and consign
him to ignominious obscurity. But borne up with
a holy honor, which for a time
had been dethroned, he retraced his steps, only
to hear the curses of those who should have for-
given him for his rash act. Previous to this
mishap, he was beloved and respected by all,
his meetings were well attended, and all parties
seemed to be well satisfied with him. Now,
would it not have been true Christian charity
to have received his contrition and tender ap-
peals for mercy, and placed him where he
could have been instrumental in doing good,
instead of expelling him from the church, and
heaping opprobrium upon him? In an un-
guarded moment, he became insane, pious
ruled, his reason became clouded, and he made
the first mistake in life, and the result was,
disgrace!

Passing through this severe ordeal, had he
been encouraged, he would have become more
useful than ever; but the pious Christians in
his church pointed at him the finger of hate,
and soon his piousness magnetism sent him
lower and lower in the scale of existence, until
he is found drunk in the gutter, and sentenced
to six months' imprisonment on Blackwell's
Island.

The society, the aristocratic nabobs who so
severely condemned him, should change places
with him to-day, for they are the greater sin-
ner, and should be confined in the dingy cell
and work-shop, instead of this divine.

Oh! when will humanity learn to forgive
the erring, and throw around them a circle of
strength, so that they can rise in the scale of ex-
istence? To-day, society, in many instances, is
the criminal, and the individuals thereof can
not escape the penalty of their cowardly acts.
Let Christians imitate the Nazarene.
There is a story of another of Christ's minis-
ters who denied him; who, in the hour of his
bitterness, cursed and swore, saying, "I know
not the man." His reproach was but a look;
and Peter afterwards was one of the purest of
his apostles. There is a story, too, of a woman
brought before Christ himself, taken in adul-
tery, in the very act, and his words to her—
"Woman, not of rebur, but of healing and forgive-
ness." Neither do I condemn thee; go and sin
no more." Would that all his ministers could
read the words which he stooped and wrote
upon the ground, that they could better inter-
pret the reality of Christian charity under the
sun!

To-day, is the call of a criminal, with the con-
demnation of the Christian; world entwining
itself around him like a serpent, this minister
may reflect on the malignity of human nature,
and while he suffers from the effects of his "glo-
rious faith," may regret to himself that he is
not attached to the fester of corruption that is
pointing toward him by the church members
he once served.

The Journal.

On our sixth page we present our readers this
week with another of those brilliant lectures by
that distinguished speaker, Mrs. Emma Hardinge.
The essays and letters from our contributors, on
the second, third and sixth pages, will be found
especially instructive, and embrace the following:
Rationalism, by F. B. Dowd; Amicus
Without a Bible, by J. A. Seals; A Christian Mar-
der, and Notes from Western New York, by D. P.
Knyser; The Devil Has Done Again, by M. Kinsley;
I Am the True God, by D. P. Hank; Letter from
L. L. Parker; Voices from the People; Letter from
Fisher Doherty; Letter from Jaz Desmoro. On
the first page will be found a poem, Spiritualism
in New York, etc., by Van Name; The White
Lady, from the New York Post; Give the Devil
His Due, by Nathan Oldster; A Spirit Lady In-
fluenced, by J. Carpenter; Under the Austin
Kent, and other miscellaneous items; In Brother
Wilson's and Child's Departments, on the fifth and
eighth pages, will be found many items of interest.
On the fourth page, the usual editorial articles.
The Search of God will soon contain the reader
from the material planes of life to the spiritual,
unfolding the beauty and grandeur of man's des-
tiny.

The JOURNAL is the true exponent of the Spir-
itual Philosophy. Its pages are crowded with gems
of thought that the masses aspire after.

Spirit Artist—Letter of Inquiry.

Minneapolis, Minn., Dec. 23, 1870.

Bro. Jones—Your Sir: Will you please
inform us if the Spirit Artist, Mr. E. A. Bar-
point, is a person in the Spirit Land,
and oblige.

Yours truly,

JOSEPH MARSH,

HENRY DIXON.

REPLY.—She does not paint portraits. Her
paintings are most beautiful specimens of art-
flowers, wreaths, etc. The wonderful fea-
tures of her mediumship consist, in part, in the
reality with which the work is done, the
beauty of the frame, and the fact that she is
perfectly blindfolded while doing it. And not
only the above facts but the further fact, that
while the spirits are controlling her hand, an-
other spirit controls her organs of speech to
hold conversation with the audience.

Her wonderful paintings can be obtained at
this office.

See advertisement in another column.

Belvidere Seminary.

The Belvidere Seminary, located at Belvi-
dere, N. J., is an educational institute, founded
on a broad and liberal basis.

Bell Bush writing to us says:—
"The Belvidere Seminary is strictly non-sec-
tarian, and no pupils are ever required to at-
tend any church. As the country is so far
from any place of worship, we have a chapel
where we worship, and we hope, we hope,
long, to begin enlarging the building department."

Commendation.

The Analytical Healer, Dr. Dumont O. Duke's
career in the West, is brilliant and praiseworthy.
The doctor remains in Kansas City, until Feb.
8th. The houses of February, Bridge House,
Lawrence, Kansas.

March 1st, Tift House, Topeka, for a few
weeks.

Dr. Persons.

We have this week had the pleasure of a call
from that wonderful healer, Dr. W. Persons.
He has been healing in St. Louis during the
past few months with the most gratifying re-
sults, as we learn from the press of that city.
The Doctor will remain for a time in Chicago,
and can be seen or addressed at 1178 State St.

Testimonial.

When I forwarded to you my last remittance,
I was receiving treatment from Dr. S. B. Col-
lins, of La Porte, Indiana, for the opium habit,
which my term of treatment has expired,
having resulted in a happy release from the
terrible thrall of that habit, comparatively
without pain or suffering, after having for years
despaired of obtaining relief. I am nearly six-
ty-six years of age, and was over nineteen years
a slave to the daily use of opium.

For the sympathy I have for sufferers by the
opium habit, I feel encouraged to solicit the in-
sertion of the above in the columns of the JOURNAL.

W. W. CULVER.

Attention Subscribers!

When you remit money for the JOURNAL
state distinctly whether it is for a new subscrip-
tion, or to renew an old subscription.

Kansas City, Mo.

DEAR JOURNAL.—I am speaking to crowded
houses. Our worthy brother, Dr. Dumont O.
Duke is meeting with great success, healing
the sick at St. James Hotel.

Mrs. S. A. HORTON.

Boarding House to Rent.

TO RENT.—A nice, centrally located dwell-
ing house, of twelve rooms, with hot and cold
water, bath room, gas fixtures, nice cellar and
store-rooms all in first rate order for a good
boarding house, and especially adapted for a
home for Spiritualists residing in or visiting
Chicago. Will be rented on reasonable terms
to a person able to furnish and keep a good
house. The patronage of the "Home for Spir-
itualists," heretofore given to that house, which
is now closed, will, doubtless, be given to this
one, if well kept. Terms, \$65 per month.
Any one desirous of renting the same can
address: S. B. JONES, 127 South Clark St. Chi-
cago, Ill.

We had the pleasure of witnessing, last evening,
the wonderful, physical manifestations
given through the mediumship of Harry Bas-
tian. Spirits conversed in audible voices,
made music on various instruments, lifted the
medium while tied to a chair upon a table, and
did many more remarkable things, a full ac-
count of which will be given in our next. The
places where his seances are held each evening
can be learned by calling at this office.

Personal and Local.

—Mr. Frank Thayer, the medium for physical man-
ifestations, has been giving seances at Room 6,
104 Madison street, during the past week. He is
really one of the very best mediums in the field,
notwithstanding the accusations of those who
wish to build themselves up by tearing him down.
We have in a previous number given a full ac-
count of the manifestations, and we have only this
to add, that Mr. Thayer will sustain the reputation
we have given him, wherever he may be called upon
to hold seances.

—That brilliant speaker and indefatigable worker,
Mrs. Mary J. Wilcox, was in a hurry to leave Ill.
slowly recovering from a severe attack of illness,
and will soon be able to once more enter the lec-
turing field.

—The Rev. John A. Kiefer, of Chardville, Ill.,
a prominent divine, proposes to take the negative of
the following resolution, and will discuss the
same with any Spiritualist.

"Resolved: That the Holy Scriptures teach that
the medium phenomena called Spiritualism, is but
the spirit of the evil of the world, and that we should
communicate with the living through the living."

—Mrs. B. A. Chamberlain writes to us from West
Hartford, Iowa, giving an account of her efforts in
behalf of our cause. She has lectured at Orono,
St. Angelo and other places, giving tests, and con-
vincing the skeptical mind of the truth of immor-
tality. Her permanent address is: Medford, Minn.,
and will hereafter appear in our Speaker's Register.
She sends us a long list of subscribers for the
JOURNAL, for which we are all thankful.

—J. O. Birre, State Missionary for Wisconsin,
sends the following appeals for A. A. Wheel-
ock: Keosau, Ill., Friday evening, Jan. 13th; Bel-
levue, Wis., Saturday, Jan. 14th; Evansville, Monday
evening, Jan. 15th; Stoughton, Tuesday evening,
Jan. 17th; Stockbridge, Wednesday evening, Jan.
18th; 19th, 20th, 21st, and Sunday, the 22nd; Oak-
brook, Monday evening, Jan. 23rd; Deane, Tues-
day evening, Jan. 24th, and Wednesday evening,
Jan. 25th; Orono, Thursday evening, 26th, 27th,
28th, and Sunday, 29th; Waukegan, Monday even-
ing, Jan. 30th; Aurora, Tuesday evening, Jan. 31st;
Ripon, Thursday evening, Feb. 2nd, and Feb. 3rd;
Sunday the 5th; Beaver Dam, Monday even-
ing, 6th; Fox Lake, Tuesday evening, 7th; Portage
City, Wednesday evening, 8th; Manitowish, Thursday
evening, 9th; Libon, Friday evening, 10th; Spar-
ta, Saturday and Sunday, 11th, and 12th.

—Brother Barber, your confusion came duly to
hand, and the result thereof will show the RELIGIO-
PHILOSOPHICAL JOURNAL to smile upon you.

—Charles H. Read, the medium for physical man-
ifestations, will be in Chicago some time in Feb-
ruary. He has been holding seances in various
parts of Ohio with marked success, and doing good
wherever he has been. His seances are said to be
fully equal to the Davenport's.

—Beth Bishop sends two dollars, but fails to give
post office address.

—V. Parker, of Lexington, Mich., writes to us,
speaking in high terms of the labors of A. F. Ber-
man.

—Jesse R. H. Shepard, the medical medium, who
has been in various parts of Europe during the last
two years, has returned to the United States, and
will at once commence giving seances in various
parts of the country.

—William Gurlick, of Silver City, Idaho, thinks
that place a good field for the operations of medi-
um.

—Our old friend, Dr. F. Fairchild, has been with
us at Williamsport, N. H., during the month of
December, and has given good satisfaction as a
speaker. New thoughts were cast into the minds
of unbelievers; and the hearts of mourners com-
forted by the return of the spirit friends at private
circles; and at present our Spiritualist friends are
all in good spirits; and with the fine prospect of
Dr. F. L. H. Willis for a speaker until April, we
will hope for success.

—John D. Wain, thinks that it would pay a good
lecturer and test medium to visit Topeka, Kansas.

—The Mount City (Kansas) Sentinel speaks as fol-
lows of Dr. E. S. Wheelock: "Dr. E. S. Wheelock,
an eminent physician and lecturer of the state of
Iowa, is at present traveling through our state
with a view of securing a permanent location. The
Doctor will lecture in Fort Scott on Sunday next,
from whence he will go to Montgomery County."

—Mrs. E. B. Horton lectures in Cleveland during
February.

—Frank White has gone to Merboro, North
Carolina.

—Laura V. Ellis has been at New Philadelphia,
Ohio. The Democrat, published there, speaks of
her as follows: "Mr. M. B. Ellis, accompanied
by his gifted daughter, Laura V. Ellis, one of the
best mediums we ever saw, have been giving a
number of seances in New Philadelphia and Canal
Center during the week. We recommend them to
the numerous and skeptical Skeptical circles all
holders, and remain as mysterious as ever. Mr. S.
and his daughter acquired themselves with great
propriety, and we recommend them to their
marvelous utterances as to our brethren of the
press, and the public generally. Verily, there are
more things in heaven and earth, Harry, than
are dreamed of in our philosophy. We have no
opinion to advance here as to the moral position
of the 'seers' and dark and the 'dark'—the
vain, but we do expect to hear a report from
some of our men of science, as we saw several
present at the 'seances' last week. The attempted
exposure at Dover was a total failure."

—Dr. J. K. Bailey is still in New York, lecturing
in various places.

—F. B. Dowd, the eminent Rochesterian, will an-
swer calls to lecture. He is one of the clearest
thinkers of the present age, and capable of entertain-
ing any audience.

—That indefatigable laborer, Mrs. Addie L. Bal-
low, after several weeks of active service in Central
Illinois, has gone to Wheeling, Va., to deliver a
course of lectures.

—M. H. Craver, of Philadelphia, has published a
book entitled, "A Criticism on the Theological
idea of Deity." It contains a vast amount of val-
uable information, and no library is complete without
it. We shall in our next issue allude to it again.

—Mrs. A. E. Allen, 311 West Madison street, is an
excellent psychometric medium.

—Lyman C. Howe is still ably ministering to
the Spiritual wants of those attending Crosby's
Music Hall.

—John H. Serratt, having engaged to lecture in
Lincoln Hall, Washington, on the organization
of President Lincoln, the directors of the com-
pany owning the building very properly put an
end to the whole arrangement.

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RELIGIO-PHILOSOPHICAL PUBLISHING
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A NEW POSITION.
To any of our old friends taking the JOURNAL we
will send it for three months on trial, on receipt
of fifty cents.

HOW TO.
Spiritualists Visiting Chicago, will find a pleasant
home at 188 1/2 Avenue C, on the South side. Only
five minutes' walk from the Post-Office.

An extraordinary case is on trial before United States Commissioner in Rochester, N. Y. It is alleged that the defendant and about thirty others entered into a formal written agreement, before the election, to sell their votes to whoever would pay the most, and that one of the by-laws of their association provided that twenty lashes should be inflicted upon any member who voted contrary to the direction of their residents.

and desire to follow a life well rounded
consisting of worthy deeds and other
work, this code of moral principles is
needed.

An aerial photograph showing a bridge crossing a wide river. The bridge has a central section with a different design, possibly a toll plaza or a decorative arch. The surrounding landscape includes some vegetation and buildings on the banks.

[SINGLE COPIES EIGHT CENTS]

VOL. IX.—NO. 19

BY MARY J. WENTWORTH

BY MARY J. WENTWORTH

...and, coming back to us, says:
the grave, not in heaven; I am the

The Shakers are the successors of those who have been Messias of all time. We find the heavens the same; like causes produce like effects. Peru had its Messias; and those who made it the prism of conquests, admitted the

theology and religion, and thought the work heathen had been used years against persons who merited it not so much as they who employed the world. He regarded the Jewish Bible as the compendium of the literature of f

years of age, and was astonished to find Shakspeare believing in Christ, living so well together. They examined their society and found many persons there of his own principles; and when he found so much tranquillity, social enjoyment among the

February 6th, heals at Eldridge House, Lawrence, Kas., until the 19th, Tuft House, T. balance of February, 1st of March return to Chicago.

SPEECH OF ELDER LOMAX

tion! And these fortress towers toward full and complete annihilation. The die is cast. The John the Baptist of the new era, Spiritualism, is now in the world, and the time has come for the working in of a more perfect day. The weak, wicked and pusillanimous can read and weep; the infant in its swaddling clothes, can, in a playful freak, gaze to the ground the costly edifice that marks the accumulation and concentration of the wealth and industry of years; but it is the sturdy, the brave, the wise and pure that build up temples to end all eternally. While it is clearly seen that Spiritualism has been, and is, the most powerful element of disturbance and disorganization among the churches—the element of dissolution to erroneous and unchangeable instructions—to what are its advocates directed the student to look, as a substitute for what they have destroyed? The sincere Methodists and, coming back to us, says: "I am dead in the grave, not in heaven; I am the same, in

claim it as their religion, but they would be better religionists as hygienists or physiologists.

SUNDAY MORNING.

On Sunday morning the meeting was opened by singing, and after the usual exercises, Elder Frederick Evans was introduced and made a short address.

He was pleased to meet with the progressive friends of Cleveland; when he thought of the order of Babylon, among whom were not many worldly, noble or great, while among many other organizations we can see much that is good and great. For years has orthodoxy ruled as with an iron rod; now we find liberality of thought circulating between those who differ in their views, adding gladness to the hearts of all. The Shakers are the successors of those who have been enemies of all time. We find the heavens the same; like causes produce like effects. Pers had his, Moses; and those who made it the prize of conquest, admitted the

to the mysteries and learning of God, beyond
that learned by the content of our ecclesiastical

sure the investigator that, instead of the Snakers introducing any new doctrine to mankind they are only calling upon humanity to exert on its right practices the self-denying principle of the meek and lowly King of Glory. Christ-as manifest in the man Jesus. And what v.e.r appears strange in the character of the Snakers, finds its pattern in the life of the Jews.

MR. EVANS.

Mr. Evans, in opening, said he thought a society of Friends worthy of a great deal of credit for the forms of civility known to the world. He made a slight distinction between theology and religion, and thought the heathen had been used years against persons who merited it not so much as they who employed the world. He regarded the Jewish Bible as the compendium of the literature of the

belongs to the people.

The co-operative system was reviewed by a speaker, who said that nearly all the co-operative societies of the world had failed.

The Shaker system continued, and it fit every one to work who all with them. (Yes, as) he walked eight hundred miles to join a community at Mt. Lebanon, which broke up in short time. The Christians, he said, broke up. He, with others, started another community with the idea that there should be no Christ among them. Thus he thought peace could be maintained. His heart was the Shakers' not having what they were. He was but twenty years of age, and was astonished to find Shakers believing in Christ, living up well together. He examined their society and found many more there of his own principles, and when he found so much tranquility, social enjoyment among the

gross being made in his development. Mr. H.

The Analytical Healer,
Dr. Duke remains in Kansas City
February 8-9, until at Eldridge House,
Kansas, Kas., until the 19th. Tenth House, Ten
balance of February, 1st of March re-
to Chicago.

Dr. Duke remains in Kansas City February 6th, heads at Eldridge House, residence, Kas., until the 19th. Teft House, Topeka, balance of February. 1st of March returns to Chicago.

Original Essays.

Written for the Religio-Philosophical Journal.

REPLY TO "LEITURERS' CLUB."

By MRS. M. J. WILCOXSON.

TO SPIRITUAL LECTURERS' CLUB:—Through the Secretary of this newly organized fraternity, I have received a copy of the articles of Association, and likewise a printed circular, addressed personally to each lecturer as are invited to endorse and co-operate with the movement.

I have not the least doubt of the integrity and honorable aims of the originators and present officers of this society, whose names are appended to their circular. Indeed, having some personal acquaintance with the worthy Secretary, I know of no person in the spiritualist circle, who has been more devoted to our previous cause, than our indefatigable co-laborer, G. A. Bacon, Esq. But while appreciating the interest and respect the Club have shown me, in inviting me to join them, it is impossible for me to do so. In attempting to establish regular prices for lectures, I can readily perceive it has been done with a view to secure a return: remuneration, and thus prevent, if possible, the poverty and dependence on charity which is the lot of the spiritualist. It is deemed but just and honorable that spiritual speakers should receive a reasonable salary, when churches and literary societies are paying ten and twenty times the amount for no better discourses. But, my friends, when you say, "You are hereby earnestly requested to this rule, etc.," must tell you candidly, my honest, clear convictions forbid it. Mark my words, we cannot enforce this rule—we cannot "conform" to any such demand. The plan will never prove successful, except with a few who are called to the more prosperous societies, and who seldom go to such lengths.

Those speakers who pledge themselves to this measure of a fixed price cannot, of course, be expected to do missionary work. People societies and bigoted communities, who will do nothing but oppose our progress, must be left behind, the one to languish and pine for the rights of angel love, the other to feel its animosity from our innovation, and its power against us. Indeed, let the world but know that now we have set aside our apostolic title—renounced our former trust in the angel world, and done what no orthodox denomination or church has ever done, to *damn itself*—and it will withdraw its material love, and its confidence in our sincerity, and think us as excommunicated as circumstances will allow us to be.

Our missionary field, instead of contracting, is daily widening. In many parts of the South, in Texas, in Canada, and in our own country, the Macdonalds call in the name of the Spirit of the North, and still unveil the doors of the penitentiaries are now opening for us to go in, and near the upturned of angel love upon the stricken, unfortunate victims of bad organizations and bad influences. Will we now stop at the threshold of duty and mercy, and not at least \$10 per evening lecture, and not less than \$15 for any Sunday or two lectures? I have never been induced by an organization, have never been asked by one, and never expect to be. But my blessed guides have led me to have aimed at a wide and generous obedience, have been blessed with means, with time and talent, and with energy. Some engaging me, say me well, and when they can afford to pay others well I can demand it and receive it as my right. But, thus replenished, I turn to the neglected and far laborer, more than grateful for the success which enables me to do this. I ask not more than the kindness of friends here, in many cases, lavished upon me; and I know that by the tender, faithful guidance of angels, my more than blessed teachers—I may say them, when I languish, be led by them to some Bethesda. At this moment, overlooking from an almost fatal illness, in which my senses have nearly been obliterated, the realities of this mortal life—bears a warm and gentle, tender and true, beautiful and devoted, have lavished upon me all the watchful care and comfort that this world can heavenly love give. No mother ever more faithfully loved her child, than these true friends, to whom I am indebted for every word of comfort and hope of the higher life. I rise from this fever dream of human helplessness with a new trust, a deeper confidence in the protective wisdom of those who have called me to my work—and as long as my mediumship and my powers of inspiration are not lessened, I will continue to be made to serve the angel world, and help to break down oppression. I shall not "conform" to any measure which I feel in my soul, would eventually weaken our cause.

When we come to set an arbitrary market value upon our gifts, as a farm-er does upon his produce, (admitting, which I certainly do, that the motive of the originators is of the highest order), I can conceive how many of our speakers, with their rare excellencies, would be forced, like an unsold commodity to wait a modification of terms. An active and truly inspired soul would much rather work for the true wages, than withhold the light and talent we have been blessed with.

Many of us, it is true, have seen hard times. In our school of preparation, we have had to meet much injustice. But permit me now to affirm that looking over the past, I find that organizations are not necessary. Content's mode with certain official Boards, and a few members have not always been respected by them. Ambitious men, elected to "honorary" positions, have in a most unprincipled and irreparable manner, used speakers to draw a good house and good pay, which has, to my certain knowledge, resulted in the liquidation and other debts of the society—while the speakers have been put off *non pro rebus* from such men, though saving the society from insolvency. Two societies in large cities have thus dealt with me by their measures—one to the amount of \$50, the other to the amount of \$60. I am happy to say, however, that such cases are rare. I am happy again to say, that where I have gone without my fixed contract—where I have broken entirely *non pro rebus*, and that against the most bitter prejudice and hatred of the clergy, the loyal and active spirit of my congregations has cheerfully contributed of the needful, and in some instances, of the needful measure of our weather-wise, but weak and calculating societies.

It is true again, I have not only sometimes worked for nothing, but paid money out of my own pocket, to reach a crowd-bound community, or carry off to some where lamps were treasured, and the power which is the measure of our weather-wise, but weak and calculating societies.

But in all this, I have been blessed—blessed with pain, trial, hardship, exposure or sickness, failed to instruct or reward me with its purchased wisdom. I feel that no power or promise on earth can compare with the daily inspiration, the gift of precious words, which roll up to us the words of heaven. When "rich" in the words of heaven, the power which is the measure of our weather-wise, but weak and calculating societies, is truly sought and the light, leading us through many a Gethsemane, is the great power in priceless our highest individuality. With the *non pro rebus* of angels as established fact in our lives, our reliance upon them and our own highest power as quickened and kept alive by their influence, necessarily enables us to

look first of all to them in matters of doubtless wisdom—and I find that by the law of spiritual perception, as well as the law of progress, I am daily becoming more and more a non-conformist.

Like our now translated Brother, Henry C. Wright, I have come to feel the genuineness of his authority, as expressed in those words at a convention, "I know no God, no ruler, but the G. O. within. Whatever is right to Henry C. Wright, is right, and whatever is not right to Henry C. Wright, is not right."

Now for the beneficial department of this Association. It is argued that the majority of our speakers are poor, homeless, and objects of hospitality and charity, and how is an experiment proposed by which they shall be benefited and relieved from their uncomfortable condition? But all benefits secured by this association, depend upon just a tax and initiation fee, as any similar fraternity in existence. And after paying such initiation fee and monthly tax, we had this sentence of procription and refusal, "The non-payment of dues for three months suspends a member from the delinquent upon the beneficial fund."

Poor delinquent! did you fall to get employment at \$10 or week evening lectures, and not less than \$15 with traveling expenses, one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine, forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, forty-eight, forty-nine, fifty, fifty-one, fifty-two, fifty-three, fifty-four, fifty-five, fifty-six, fifty-seven, fifty-eight, fifty-nine, sixty, sixty-one, sixty-two, sixty-three, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight, sixty-nine, seventy, seventy-one, seventy-two, seventy-three, seventy-four, seventy-five, seventy-six, seventy-seven, seventy-eight, 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and state agents. The contract is one that, management all is right perspective, as well as present, who propose to work personally for applications in the field to buy speed with Y. O'NEILL, Manager of Department No. 124, 124 W. Madison Street, Chicago, Ill.

DR. A. H. ROBINSON,
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18 Fourth Avenue, Chicago,
 1908, while under spirit control, on receipt of half of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy.
 Yet, as the most speedy cure is the case in view, rather than to gratify idle curiosity, practice is to send along with a lock of hair, statement of the case, age, leading symptoms of the disease of the sick person, when she at delay returns a most potent prescription and or eradicating the disease and permanently patient in all curable cases.
 He also claims no knowledge of the healing medium, but he has brought "an report" of his work through her mediumship, they never immediate and permanent relief in curable enough the positive and negative forces latent in and in store. This prescription is sent and be it an internal remedy, or an external application should be given or applied precisely as directed in the accompanying letter of instructions, how else it may run the risk of rendering the patient of the complaint, but the chemical effect that it, that induce take cognizance of the disease. It is usually sufficient, but in case the not permanently cured by one prescription, a second, or more if required, should be given on the day after the last, each time stating the case also, may be apparent in the symptoms.
 It may also, through her mediumship, diagnose diseases of any one who calls upon her at the office. The facility with which the spirits can accomplish the same, is done as well when action is by letter as when the patient is present. The cases are very remarkable, not only in the physical, but as a psychometric, test, business and financial.
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 Formerly took the Journal at Detroit, Michigan, or parts unknown (so says his postmaster) for his paper. We hope some one will inform him whereabouts, and also send him a copy of the paper.

M. WRIGHT.
 He is to be used to take the paper unknown to the Postmaster owing for this paper - over the 15th of 1908. If he will get in debt \$4.50 for it. Check the amount of what you owe for your newspaper, or the receipt of it.

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INNER LIFE.

Interesting Communications.

The following was written by Miss Hayward, a girl of some twelve years of age, under influence, which we call a description of Heaven or, the Summer Land.

Look! Oward I move, but what glorious visions meet my eyes! Yonder is an ethereal sphere. As I move, it looks like a far off lake, but as I near it, I begin to see objects. O! that I could linger forever in this calm scenery; forever gaze on the transparent beauties of God's love! Those waiting rest and peace, can have it here, it is what our Heavenly Father has prepared for those who are tired of the world, and long for rest.

It is not an abode of spirits who dwell there forever, but a place where the weary and heavy laden of earth find rest. O! who could wish for a more quiet place than this; but my stay is short in this quiet and lovely sphere.

Now my delighted vision comes a scene more bright, and if possible, more lovely than the one I so lately beheld! Its light is like that of the sunbeam. O! what glorious and delightful forms, beautiful as all are, mingling together, clothed in robes of that same exquisite light! But as I near, I see more distinctly. Beautiful streams of water quietly roll and tumble over the ethereal precipice; but these are not to be seen as you see them. No, the water seems not to be real, for it glitters as never water shone on earth.

Sounds of angelic voices are heard. See yonder choir, alone they differ from the rest of this gorgeous scene, by being dressed in robes as bright as the sun, or rather, like the light that proceeds from God's throne.

Here is not the home of the sparkling and exultant on earth, but another sphere belongs to them. It is a different character than the spheres I have yet visited.

The first welcome view is of the pure green sea, whose shores abound with shells of the most exquisite work of nature.

As I ask you not to think of these scenes again as you are accustomed to on your globe, you will appear like a child of dust in the high heaven, where they are flowers of green and pure white. Trees, such as human beings never yet raised upon, stretch their lofty heads high up, with leaves like the rain in shape, and with limbs as green, and flowers white—the edges tinged with purest white.

Nature, too, appears to have been at work, for such sights as are seen in caves, meet the eye. Stalactites, pure and gleaming like the most transparent glass, seem to come from every side of the altar. They help to form upward shoots on these most glorious and glorified altars.

Thousands kneel, and in the sweet and heavenly voice, sing praises to the Lord and King; but I am not to linger here.

Beautiful spirits form are near me, and lead me to where gate and archway listen in purest and most transparent golden colors. Above, perched on the topmost arch, is a bird of the most beautiful plumage. In its bill, it holds what I take to be a card, on which is written "Love, truth, and justice." The gate opened, and I beheld thousands of spirits clothed in purest white, who hasten forward to meet me.

O! this is the most beautiful of all the spheres I have yet visited; it appears to be the transient abode of infants and children. Wealthy robes of red and blue, and beautiful heads and hair, pure and delicate as a snowflake, are joined together, and they move forward to meet me, saying, "Who shall sing, if not the children?" Never did human beings dwell upon such a sight as this. Bowed in love, now they spring gladly forth, and all joyful and lovable voices. I want to be no quarrelling, but all gladly share with one another. Thus the rich and poor share alike in the joys that never fade or end.

Near the altar is a living stream of water, where they love to linger, dipping their cherubim fingers, and letting the waves ripple open and flow away, where they terminate in a silvery lake.

I live a beaming light above, and felt an uncontrollable desire to ascend, for I knew that it was a higher and more lovely sphere than those I had before explored. Most of the time I felt myself moving upwards, and behold! a most glorious scene met my delighted vision. Beautiful robes of crystal, seemed to be draped into a quiet little vale; quiet, I say, for it was not noisy and bustling, like the cities of your sphere. The streets were paved with something like gold. Spirit forms moved hither and thither, clothed in a mist-like robe of white. They were all moving toward a beautiful chapel. Sounds of music filled the air. I went there. It did not look like the churches on earth, and, indeed, you might say, why should they have altars, when their whole hearts were raised in one outbreak of praise. My answer is, these are the spirits who are ever thinking that they love to linger, dipping their cherubim fingers, and letting the waves ripple open and flow away, where they terminate in a silvery lake.

In conclusion, I will give you our laws, so that you may be rejoicing on earth, and when you depart on your upward career you will be fitted for the higher spheres. I may not be wholly correct in my statements, but they are as I understand them.

You must all love one another, and do as you would be done by. You must not quarrel and laugh at others who believe in some other religion, but try to show them what is in your power to do for their behalf.

I wish to have you know that all are not happy here. Those who have done wrong on this earth are far from being at rest. Their wrong deeds on earth haunt them here for a time. Now, dear friends on earth, love one another. Obey the instincts of your own souls, and live so as to meet us in the higher spheres, when your works on earth shall have been finished.

Now, dear friends, I leave you on this evening.

NOTES BY THE WAY.

Letter from Dr. H. H. H.

In spite of Jack Frost, and a thermometer seven degrees below zero, we arrived here safe by last Friday morning, leaving Waterloo Sunday afternoon, arriving at Council Bluffs next morning with only one change of cars, at Cedar Rapids.

We hear much of Omaha and Council Bluffs, but until one visits in person these thriving cities, he cannot judge their beautiful scenery, their substantial wealth and prosperity, their natural beauty and grandeur. These beautiful homes in the West cannot and any better location than Council Bluffs or Omaha.

The many prominent and truly outstanding cases the Doctor, with the assistance of his angel band, has made upon his coming West, tell him a welcome everywhere. He goes. He is in demand at the JOURNAL, beside the land, and wherever it goes, it is a source of joy and refreshment. We meet with many readers of his paper. All speak in the

most flattering terms of its merits. It carries light and comfort to the hearts of thousands, who otherwise would now be groping in ignorance and doubt; as to the beauties of the Harmonical Philosophy.

We do not find any organ of society or lycium, but we find a cast of spiritualism as has been our privilege to meet anywhere in our wanderings;—cold, warm, hoarse and intelligent. Many of them hastened to give the Doctor a cordial welcome,—interesting themselves in his beautiful, and number bringing their invalid friends for treatment. They seem to manifest considerable interest, and a desire to do something toward the dissemination of truth, by way of lectures, etc.

We hear of numerous tests Mr. E. V. Wilson gave while here, which are strong proofs against persecution and prejudice. He is doing a great work. Angels speed him and all other workers in our cause.

Dr. R. R. and my friend and co-worker, during our stay in Iowa, has given to D. M. M. the work he expects to remain for a time, to deal the sick. Those afflicted will find in him a gentleman, a true physician, and a true friend. The remarkable cure performed by Dr. M. Mahon, which was published in the JOURNAL, has caused considerable excitement here among all classes. Since treating her child, her arm has been slightly affected with paralysis. She called upon the Doctor yesterday, and received a most successful treatment. The child, who was the victim of a violent attack of epilepsy, some two years ago, after Dr. D. M. had treated a severe case of epilepsy, his left side was paralyzed over twenty-four hours,—his showing that the sun has existing eighteen hundred years ago exists to-day. The child is at work, only give it time, and the child will be a powerful agent in this divine work within his soul would stand forth and proclaim it to the world, undaunted, and unwaveringly adhering to the truth as it appears to their honest convictions.

Then indeed would our ranks be swelled and our number be doubled. Then indeed would the low earnest workers now in the field feel more encouraged to press on in the rugged path of the attack of a violent attack of epilepsy. The child is at work, only give it time, and the child will be a powerful agent in this divine work within his soul would stand forth and proclaim it to the world, undaunted, and unwaveringly adhering to the truth as it appears to their honest convictions.

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REMARKS: We never think of creeds without the symbolic figure of a child in small clothes being presented to our vision. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," said the Nazarene. Even so let children come and be catechized and taught, and let them ask questions in turn. They are good, artless, simple-minded, receptive.

Our brother was a minister, a childish, artless preacher of Universalism,—hence, being receptive, he saw out of the lam, but still loves a creed, so he announces it. By and by he will grow out of it, as a child grows out of small clothes.

Let us see: "There is one God, and besides him there is no other God." The Jew believes in Brother P.'s God.

A little farther on our brother says, "We ask for a new God." He believes in the old God that was borrowed from the Hindoos, has served the Israelites and Christians. And yet he wants a new one! If he finds him he will put forth a new creed!

Brother Fleishch's second article, in regard to the soul of man, is as clear as mud. It will need a commentary. What believer in creeds will volunteer to write the required commentary?

Where is the artist who can give us the portrait of the "Image of the Soul of the Universe,"—either painter, sculptor, or photographer? Bring him forth, and his patrons will be numerous.

We forget that we are not to expect language implying ordinary common sense: will be used in writing creeds. "Great is the mystery of Godliness!"

We can't spend time, just now, to review our brother's creed any further, believing our readers will attend to the remainder of it, or at least wait for a commentary, either by Brother Fleishch himself, or some other creed monger, before adopting it as a family.

MORE CHIPS.

By J. M. Bailey.

IT MOVES.

The experiences of the last two months, in my endeavors to advance the cause of Spiritualism, which is the cause of humanity—did the masses but realize this important truth, how much anxiety and struggling with the many obstacles which beset the way of the humble, shrinking advocate of that cause, would be obliterated—had led me into the wilderness mood of doubting the utility of all this strain of mind; these privations, doubts, fears, and—almost distrust of human justice and reliability, either of the embodied or disembodied realms of active life. Under the dark shadow of such doubts—rather almost convictions—a retrospective survey of the field, at first, appears draped in anything but charming habiliments. All hopes, purposes and efforts seem as but the air-castle tops of dreamy youth,—pleasing, beautiful, while illumining the chambers of the soul's imaginative flights, but also tumbling into ruins—not ancient—masses of cold, hard obstacles of life, as the gassy veil of dream-land vanishes.

But gradually, as one traverses in thought the almost hidden paths of humbly—perhaps private labors—here and there are unpretending milestones of real merit labor, accomplished. These modest attainments of true light—nearly always unobserved by any (often even the recipient of these warming rays)—ever bring back warmth into the soul, and gladness to the heart, which, is, spiritually, sufficiently remunerative—impracticable in the great Bank of Immortal Earnings. But just as one is cooly seated in this heavenly car of contemplation, the upthrust of outward necessities and obligations of external life—cold financial considerations and of—well, need not enumerate; these facts are ever so apparent to each, in his own behalf at least, come crashing into the luxuriant couch of spiritual contemplation, when again, one is surrounded with the wreck of these spiritual joys, the bold, inspiring destruction of pure aspirations, nobler hopes and desires, beneath the ponderous wheels of Locomotive Fiascos—external duties and needs life.

But it is only when one floats above the clouds of personal pressure and annoyances, that the field of real use, effort, and moving power can be secured, and a just estimate of results obtained. All unselfish workers earnest in the determination as well as hope for the general good; all who are willing to sacrifice as well as to encourage or urge others to sacrifice worldly considerations, it taking a broad and comprehensive scope of the now as contrasted with the past, can but reach the conclusion that the bold, inspiring destruction of pure aspirations, nobler hopes and desires, beneath the ponderous wheels of Locomotive Fiascos—external duties and needs life.

Such facts as the following are visible on every hand:

1. Tarrying over a Sunday, a few weeks since, in the City of Syracuse, N. Y., I listened to an able sermon in the G. A. R. Hall, by Rev. E. W. Mayday. It was a most interesting discourse of the Atonement and Substitution.

2. I was told that it is inconsistent with a rational idea of the Deity.
3. It is inconsistent with the facts of science.

It does not harmonize with the analogies of Nature.

The reasoning was plain, the arguments bold; the conclusions definite, and much of the illustration was such as is used by all Spiritualistic speakers. Among other bold and rational utterances, he declared that "unnatural and illogical ideas of Atonement, makes of God's Son Brother—a God! Rather a place in Hell, with a good God, than a place in Heaven with such a God!"

This gentleman was several years Pastor of one of the leading Baptist churches of Syracuse. I am told that he attended "Spiritual Circles." How could he help breaking through the "hard-shell" of cold, old-fashioned theology? He became too liberal! He uttered to many who were true! He could not be tolerated by his creed and church; took with him from his pulpit here a large percentage of his members.

established a new society, styling the new age, I believe, the Independent Christian Church; and a fine edifice is being erected, in which to "worship God" in their own way.

Also found in working lists, "The Christ Church," which has a free reading room where one may find not only liberal and radical papers, periodicals, etc., but also the leading "scientific" publications,—the "Scientific American," the "West Men's Christian Association" reading rooms. On the tables of this "liberal reading room," I noticed the *Banner of Liberty*, *Harmonical Philosophy*, *Journal of the West*, *Star of the West*, and several copies of the *American Spiritualist*. Also found there the *Western Investigator*, *Liberal Christian*, and nearly all the magazines now published, the *Scientific American*, and other publications of that, and of nearly all classes which deserve the patronage of the public.

The club holds a public meeting each Thursday evening for the discussion of questions of importance and interest. Another public meeting on Sunday evening, at which a designated person delivers an address or essay of a half hour duration; after which, all present are invited to review or add to the ideas presented upon the subject discussed. The Sunday evening it was my good fortune to attend. Rev. S. C. Calhoun, a Unitarian, was the speaker. He was a tall, thin, elderly man, with a long white beard, and a very high forehead. He had just come from the services of his own church. His remarks were very apt, and highly scientific and instructive. I will tell: "He is a Spiritualist, or a believer in the spiritual world." His opening address was upon the subject of hygiene, by a lady M. D. of the city, who seemed to me to be a very practical, and most instructive.

Being "called out," I made "a few remarks" which seemed to gain general favor. I think a large percentage of the members are Spiritualists. This society is very liberal to strangers. Would not societies of this kind be useful in every way, especially where our cause can only find advocacy amid the under currents?

As in Syracuse, so in numerous places, particularly in the State of New York, there are numerous believers in the phenomena and philosophy of Spiritualism, hidden beneath the surface of the prevailing tide of popular opinion and delusion. And yet the cause of truth and right is being so impetuously pushed into the place and power by and through Modern Spiritualism, moves on space.

AMID the death of active work which in so many places in this great State of New York so often painfully witness the scenes of the living dead, I find a few bright spots, like oases in the desert, where the gentle glow of the fires of piety, determination, action, warm the frosty atmosphere of off-putting disappointments, rejection, and the evil "calling" "can-do-nothing" policy of so many heart-weakened or purse-locked drones, who, having "proved through phenomena" that immortality is a fact; and tell us, "only call it in very many of the actualities of this life, leaving the conditions of angelic existence to their own time and place, etc." It reminds them that the vital, moral, spiritual, indeed, practically active conditions of the two realms, interlap and interlace each sphere of existence—that the law which requires fidelity to the natural and healthy wants of the body as a condition to freedom in the sphere of the spirit, is a law which is as much a part of the law of the spirit as the law of the body, and that the law of the spirit is as much a part of the law of the body as the law of the body is a part of the law of the spirit.

For souls! How cramped is the idea that self-growth can be largely expanded, only by the work of love, charity, and the assistance of others, now mortal to rise above the clouds of individual and society's darkness, inharmonies and inequalities.

I attended the "Quarterly Meeting" at Johnson's Hall, Niagara County, New York, on the 17th and 18th of December last. A fair attendance and good meeting in my testimony thereon. Have since spoken at the "Quarterly Meeting" of the 1st, and was engaged for the 15th inst. Here is a good active society, where have been kept up meetings quite regularly for a number of years, and the determination is to proceed with the good work.

would that such societies were more numerous. "Where there is a will there is a way," friends. This society needs a Lyceum, which, once established, would increase the number of its ultimate results of grandeur, not possible to the other work, alone.

WHICH IS MOST.

A poem entitled, "Fox's Raven," contained from the Spirit Life, (though the instrumentality of Thomas L. Harris,) together with an explanation of design, etc., etc., is published in the *Banner of Liberty*. The notes, as well as the sentence in brackets, above, claim that the production emanated from the poet, Fox, as a spirit, through the medium of Thomas L. Harris. The same poem appears in print in the *Present Age*, volume four, number sixteen, entitled, "A Remarkable Form. Request to the Raven, by F. A. Harris, Esq., Jr., in 'Lancet Asylum at Raleigh, N. Carolina.' A note preceding the poem, asserts that attention to the poem was called by a well known literary gentleman of Raleigh; and he supposed the production was issued by Fox, etc.

Here is plagiarism, or a mistake of some kind. Who can and will tell us which claim is genuine? Give us light, friends! I can not believe that the gifted Fox, the man of surpassing genius, has "sold" a poem to a "medium." Will Thomas L. Harris speak upon the subject? We shall see.

Johnson's Creek, Niagara County, N. Y., Jan. 10-2, 1871.

Letter from Isaac Sheen.

MR. S. S. JONES—DEAR SIR: As Mr. Isaac Paden has made an appeal to me to your paper of December 31, I will not through cowardice refrain from sending this reply, whether you shall see fit to publish it or not. Mr. Paden makes a very unreasonable request, in advising me to "first make out" what he calls "the fallacy of Smith in a written discussion" with him and "to finish up" that discussion, for I do not know what was written by either party in that discussion, scarcely any more than Nebuchadnezzar knew concerning his dream.

The questions proposed by Mr. P. are too indefinite and mixed, for some men progress in the life, in an order, and some do not. The rejection of the truth, and some in the love of it.

If in the second question Mr. P. means by "Spiritualism," "the state of being spiritual," according to the primary definition of Webster, I would assume the affirmative side of the question; but if he means the system of religion which is commonly called Modern Spiritualism, I would take the negative side.

So, if Mr. Paden wants me to "finish up" a discussion on this subject, on either of these terms, let him give me an opportunity of making a beginning, and "have it published in the JOURNAL."

The third question—"Is Spiritualism true or false?" is as indefinite as the first and second, both in regard to what is meant by "Spiritualism," and in reference to the truth or falsehood thereof.

I might concede that modern Spiritualism is a rejection of Spiritualism, manifested in that they are not from the spirits of the dead, and that some of those Spiritual communications are true, that many are false, and that many contain a mixture of truth and falsehood, whereas I would affirm that Modern Spiritualism is both true and false,—one part true and another false.

ISAAC SHEEN.

Death hath nothing terrible in it, but what life hath made so.

A little wrong done to another, is a great wrong done to our lives.

Moderation is the silver thread running through the pearl chain of all virtues.—*Palmer*.

"Mr. make Bab" have patience! Every time I hit him with a hammer he hollers."

Receive an injury rather than do one.

To Those who Love Justice, Admire Goodness,
and desire to follow a life well recommended for its
excellence of working, health and abiding comfort, un-
derstand, this code of moral growth is particularly recom-
mended.